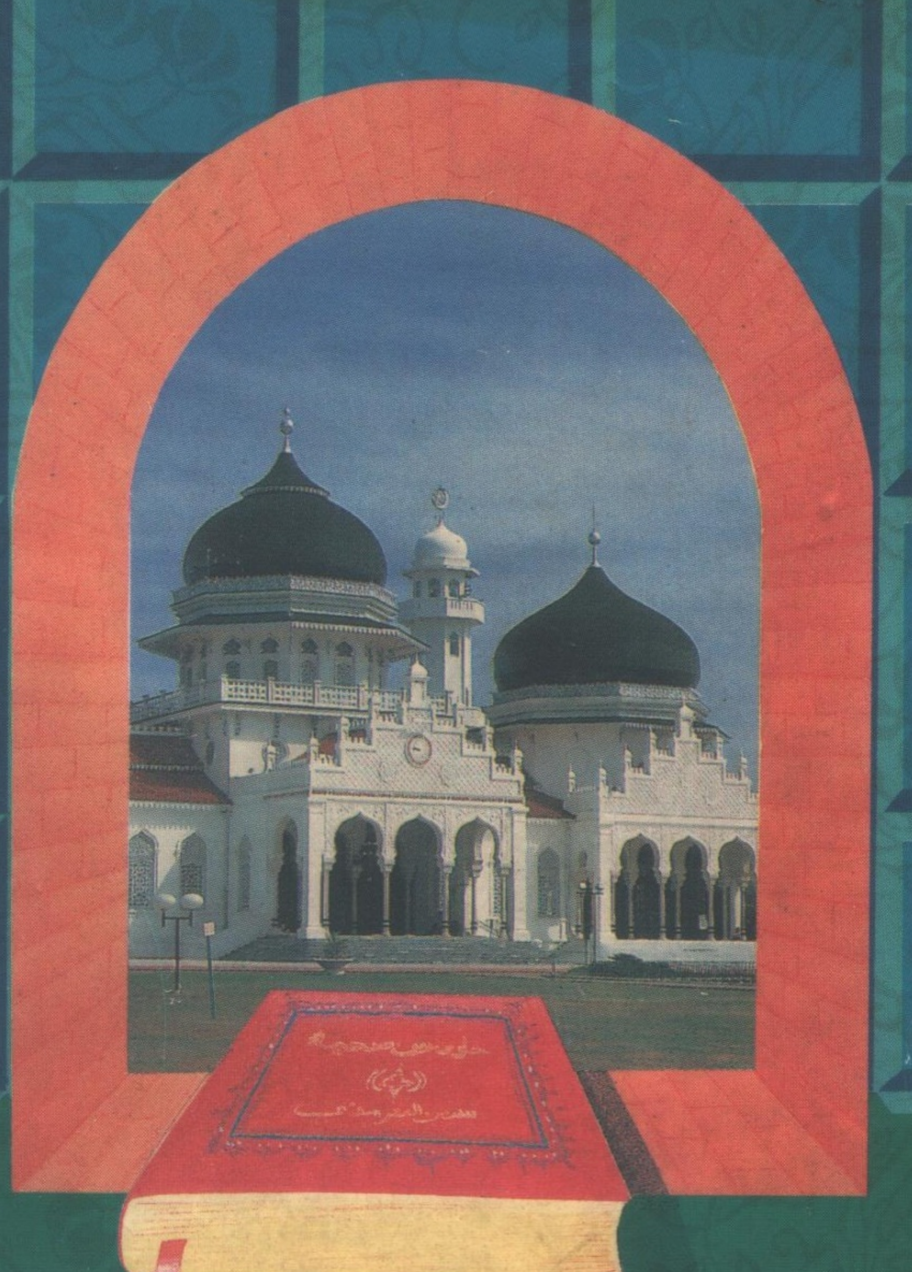


KEDUDUKAN AS-SUNNAH DALAM SYARIAT ISLAM



YAZID ABDUL QADIR JAWAS

THE STATUS OF AS-SUNNAH WITHIN THE LAWS OF ISLĀM

INTRODUCTION

All praise is for Allāh. Peace and prayers be upon our respected Prophet Muḥammad ﷺ as well as upon his companions ﵃ and those people after them who followed the guidance.

Of late, it has become evident that there are groups and ideological trends that are in the process of endeavoring to ‘corner’ (to predicate and jam) As Sunnah (ḥadīth) by the establishment of criticism and condemnation without the support or endorsement of qualifying knowledge. When this is considered more thoroughly, these ‘emasculators of As Sunnah’ consist of three groups. Firstly, those who are critical of As Sunnah because some of the laws established by As Sunnah are in contradiction with their logic and desires and are deemed by them to be irrelevant, unscientific fables. Secondly, those who criticize As Sunnah because they follow the opinions of famous orientalists such as, Schacht, Goldzieher (Goldzihur), and Wensinck. Thirdly, those who have been injected with the zeal of the Shīᶜa creed. These three groups, shoulder to shoulder, undertake serious efforts to stunt the plans and the status of As Sunnah within the laws of Islām.

And serving as the basis of this above anxiety we expressly present this book as a provision for the youth, the dawāᶜin (callers to Islām), and the Muslim community (in Indonesia as well as throughout the world). It is hoped that Allāh guides us all.

CONTENTS

PREFACE

!

إنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ،
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا.
مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ.
وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ.
وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ﴿١٠٢﴾

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفۡسٍ وَٰحِدَةٍ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالاً كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبًا ﴿١﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾
يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ
وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ ٱلْحَدِيثِ كِتَابُ ٱللَّهِ،
وَخَيْرَ الهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا،
وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي ٱلنَّارِ.

All praise to Allāh, we seek His aid and His assistance, and ask His forgiveness and we seek refuge in Allāh from the evil of our souls and from the evil of our actions. Whomever Allāh guides, none will be able to able to mislead him. Whomever He leads astray, nobody can guide him. I testify that there is no deity worthy of worship except Allāh, alone without partner and that Muḥammad (ﷺ) is His slave and Messenger.

﴿O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām (as Muslims) with complete submission to Allāh.﴾[1]

﴿O mankind! Be dutiful to your Lord, who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allāh through whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is ever an All-Watcher over you.﴾[2]

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[1] Sūrah Āl ᶜImrān (3) , ayah 102.
[2] Sūrah An Nisāᵓ (4), ayah 1.

﴾O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth.
He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).﴿[3]

Ammā baᶜdu:

Indeed the best speech is the speech of Allāh, and the best guidance is the guidance of Muḥammad (ﷺ). And the worst of matters are those innovated by the people, and every innovated matter is a bidᶜah and every bidᶜah is astray, and every going astray is in the fire.

The phenomenon that is disbelief has become increasingly rampant. These *Duᶜāt ᶜalā ᵓAbwāb Jahannam* (دعاة على أبواب جهنم - Callers to the Doors of Hellfire) generate *tashkik* (instill within the community doubts) concerning the truth of Al Qurᵓān and As Sunnah. They endeavor to return Islām to the sources of the Jews, the Christians, and the teachings of ancestors as well as other endeavors.

In being confronted by these challenges, there is no other way but the obligation to return to Al Qurᵓān and As Sunnah with the understanding upheld by As Salafuṣ Ṣāliḥ (رضوان الله عليهم أجمعين – May Allāh bless them all), and we must practice and call to them both in the same manner as practiced and called to by them.

It is the driven intention that the author will truly discourse the status of As Sunnah within the Shariᶜat of Islām, rebuttals against those who oppose it, and also what is the legal position for those who contest and oppose As Sunnah.

Salatiga, 26 Jumādīl Ākhir 1412 H
1st January 1992

(Yazid Jawas)

[3] Sūrah Al Aḥzāb (33), āyāt 70-71.

CHAPTER 1

TAQDĪM

The status of As Sunnah within the establishment of the laws of Islām, and their influence within the lives of the Muslims, starting from the Prophet Muḥammad ﷺ, his companions ﵃, the Tābiᶜūn and the Tābiᶜ al-Tābiᶜīn, until now and until the Day of Judgement, constitute an indubitable axiom. Whoever has studied Al Qurᵓān and As Sunnah will surely have discovered the contribution of As Sunnah within the establishment of the Shariᶜat of Islām and the grandeur as well as the permanence that cannot be denied by the experts who understand this issue.

The establishment of these noble laws are acknowledged by experts in various fields of knowledge from amongst all earthly experts. Their astonishment continues further when they have judiciously studied As Sunnah by means of its classification, known as *sānad* (to corroborate its credibility), as carried out by ḥadīth experts, that is, by looking at the chain of sānad through to the Prophet ﷺ, from the ḥadīth experts who have already carefully examined and assayed as well as having created books on *Al Jarḥ wa'l taᶜdīl* (الجرح و التعديل - challenging the validity, and settlement, or amendment) about the narrators of ḥadīth (pl. aḥādīth), so that by these means one is able to differentiate which aḥādīth are ṣaḥīḥ (sound), ḍaᶜīf (weak) and mauḍūᶜ (questionable – spurious or fabricated).

However, besides there being scholars who have struggled to protect and nurture As Sunnah, there are also people who undermine anything concerning Islām, that is, by rejecting As Sunnah, casting doubt upon the evidence of As Sunnah, as well as also casting doubt upon the aḥādīth collections and the conveyance of the narrators from amongst the companions, the Tābiᶜūn and the Tābiᶜ al-Tābiᶜīn, as well as those after them. Within such deviated opinions as these, there exists a compatibility between the opponents of Islām from amongst the realms of the disbelieving, heretic Persians and the Orientalists.

The struggles of the enemies of Islām has continued unabated since the earliest times of the companions رضي الله عنهم until now. They endeavor to extinguish the light of Islām and crush all that is related to Al Qur^{c}ān and as Sunnah. This also means (that they desire) to destroy the dissemination of the standards of Islām and pervert the true facts of Islām's history.

It is ironic that in the midst of these opponents of Islām are found eminent scholars and intellectuals who are influenced and manipulated by these enemies of Islām from amongst the Jews, Christians, and Orientalists.

Now, the causes for the Muslims becoming ensnared by the Orientalists, Jews, and Christians who are against Islām are:

a) They have no control over the essence of Islām which has been 'bequeathed' and has not been analyzed as being from the original sources.
b) Deceived by an apparent scientific system with the result that it invites them to conflict.
c) The desire to be well-known as a philosopher, or so that it is stated that 'one' is a prominent figure and an intellectual.
d) They themselves are dominated by their desires to the point where their manner of thinking is deviated and incapable of being active except only to imitate the Orientalists.

There is no further doubt that consequences occur as a result of opposition within the Islāmic community. Besides that, the opponents of Islām uninterruptedly carried out their mission, prior to their evil intent being exposed and defeated. This opposition is taking place between what is 'right' and the desires, between knowledge and ignorance, between the patient and burning vengeance, between light and darkness.

According to the Sunnatullāh, Al Ḥaqq (the 'Right'), ^{c}Ilmu (knowledge), patience, and light will assuredly win. In the manner decreed by Allāh in His decree:

بَلۡ نَقۡذِفُ بِٱلۡحَقِّ عَلَى ٱلۡبَٰطِلِ فَيَدۡمَغُهُۥ فَإِذَا هُوَ زَاهِقٌۚ ...



Nay, We fling (send down) the Truth (this Qurʾān) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished...[4]

Amongst those prominent figures who oppose As Sunnah are: Maḥmūd Abū Rayyah in his book, *ʾAḍwāʾu ᶜalas Sunnah al Muḥammadiyah* (أضواء على لسنة المحمدية) – *'Spotlight on the Sunnah of Muḥammad'*; Dr. Ṭaḥa Hussein; Aḥmad Ibrāhīm; Dr. ᶜAli Ḥassan Abdul Qadir; Anderson; Goldzieher; Schacht; H.A.R. Gibb; Philip Khuri Hitti; Dr. Taufiq Sidqy, etc.

A The Meaning of As Sunnah

1. According to Etymology

According to etymology of language, as Sunnah is taken from the words:

سَنَّ – يَسِنُّ – وَيَسُنُّ – سَنًّا فَهُوَ مَسْنُونٌ وَجمْعُهُ ـ
سُنَنَ وَسَنَّ الأَمْرُ : أى بَيَّنَهُ
وَالسُّنَّةُ : السَّيْرَةُ وَالطَّبِيْعَةُ وَالطَّرِيْقَةُ ـ
وَالسُّنَةُ مِنَ اللهِ : حُكْمُهُ وَاَمْرُهُ وَنَهْيُهُ

Age – and so it is prescribed and collected.

Present evidence and the Sunnah: Ways of enactment: The Sīrah, character, and method.

And the Sunnah from Allāh: Laws, and commands, and prohibitions

[4] Sūrah Al ʾAnbiyāʾ (21)¸ayāh 18.

According to language, the word As Sunnah means a way or pursuit, whether commendable or appalling, in accordance with the sayings of the Prophet Muḥammad ﷺ.

عن جرير بن عبدالله قال : قال رسول الله: من سن في الإسلام سنة حسنة فله أجرها وأجر من عمل بها بعده من غير أن ينقص من أجورهم شيء ، ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيء.

From Jabīr bin ᶜAbdillāh who said: "The Messenger of Allāh ﷺ once said: 'Whoever gives an example of a good act, 'he' will receive blessings for that act as well as the blessings of a person who follows 'him' (until the Day of Judgement), without any reduction in their acts whatsoever. And whoever gives an example of a bad act, then 'he' will receive the sin for that act and the sins of the people who follow 'him' (until the Day of Judgement), without any reduction in their sins whatsoever".[5]

Furthermore, in another ḥadī<u>th</u> he ﷺ also said:

عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه وسلم لتتبعن سنن الذين من قبلكم شبرا بشبر وذراعا بذراع حتى لو دخلوا في جحر ضب لاتبعتموهم ...

Abu Sa'id Al-Khudri, may Allah be pleased with him, reported: Allah's Messenger (may peace be upon him) said: You would tread the same path that was trodden by those before you span by span and cubit by cubit (inch by inch and step by step) so much so that if they had entered into the hole of the lizard, you would follow them in this also…[6]

[5] Ḥadī<u>th</u> narrated by Tirmi<u>dh</u>iy, Aḥmad 4: 357-359, Muslim 3: 88-89; 8: 61-62, Nasāʾī, Dārimiy, Ibnu Mājah, Ṭaḥāwiy, Ṭayālisī and Baihaqiy.
[6] Ḥadī<u>th</u> narrated by Aḥmad, Bu<u>kh</u>ārī, Muslim, and Ibnu Mājah.

When it is called the Sunnatullāh, this means the laws of Allāh, His commands and prohibitions explained to ‘mankind’.

Allāh decrees:

سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبۡدِيلًا ﴿٦٢﴾

That was the Way of Allāh in the case of those who passed away of old, and you will not find any change in the Way of Allāh.[7]

Amongst the expressions of Sunnah within Al Qurᵓān that mean a way that is good or bad:

يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمۡ وَيَهۡدِيَكُمۡ سُنَنَ ٱلَّذِينَ مِن قَبۡلِكُمۡ ... ﴿٢٦﴾

Allāh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you,..[8]

That is to say, Allāh will advise all of you the ways of the people before you, namely the ways of worship in their lives.

Sometimes also, sunnah means in response to moral turpitude, that is, His sunnah regarding the destruction of communities rebellious towards His Messengers. Amongst which is:

لَا يُؤۡمِنُونَ بِهِۦ ۖ وَقَدۡ خَلَتۡ سُنَّةُ ٱلۡأَوَّلِينَ ﴿١٣﴾

They would not believe in it (the Qurᵓān), and already the example of (Allāh’s punishment of) the ancients (who disbelieved) has gone forth.[9]

2. According to Sharīᶜat

[7] Sūrah Al Aḥzāb (33), ayāh 62.
[8] Sūrah An Nisāᵓ (4), ayāh 26.
[9] Sūrah Al Ḥijr (15), ayah 13.

According to linguistic terminology it is: *Everything that originates from the Prophet ﷺ by means of what he said, what he performed, what he decided, and the characteristics of his body as well as behavior, which is meant by him as legislation for the Islāmic community.*

As for aḥādīth according to its etymology it means something new. Whereas linguistically it is the same as As-Sunnah according to the majority of the scholars.

There are scholars who state that etymologically, sunnah is for what is performed and what is decided, whereas aḥādīth is for what is said. However, there are many scholars who have forgotten the linguistic meaning and use the commonly used term. That is, As-Sunnah is synonymous with aḥādīth.

According to the definition of the scholars of Islāmic jurisprudence (Uṣūl al-fiqh - أصول الفقه), As-Sunnah is: *Everything that has as its source the Prophet ﷺ, except Al Qur'ān, whether it be deeds, speech, and decisions, which are sufficient to be proofs for the laws of legislation.* Regarding this matter, the scholars of Islāmic jurisprudence have discussed it from all the facets that are prescribed for 'mankind' such as laws for life, and have laid down their principles as legislation.

As Sunnah according to the definition of the experts in jurisprudence (Ahl al-fiqh - اهل الفقه) is: Everything that has been settled by the Prophet ﷺ and is by law not obligatory or sunnah.[10]

Examples of the definition of As Sunnah contained within aḥādīth are:

a). Ḥadīth: قولى (Qauli - As Sunnah in the form of speech) is all statements of the Prophet ﷺ that have a connection with legislation. For example:

قال رسول الله صلى الله عليه و سلم : من حسن اسلام المرء تركه ما لا يعنيه

The Messenger of Allāh ﷺ said: 'Part of someone's being a good Muslim is his leaving alone that which does not concern him'.[11]

[10] Irshād ul Fuḥūl p. 31, Imām Shawkānī; Fatḥ ul Bārī 13/245; Mafhūm Ahlis-Sunnah, pp. 37, 39.

b). Ḥadīth: فعلى (Fiᶜlī – As Sunnah in the form of actions) is all the actions of the Prophet ﷺ narrated by his companions ﷺ. They concerned Wuḍūᵓ, Ṣalāt, Ḥajj, etc. For example:

عن عثمان بن عفان ان النبى صلى الله عليه و سلم كان يخلل لحيته

'From ᶜUthmān bin ᶜAffān that the Prophet ﷺ (when he performed Wuḍūᵓ) he used to permeate his beard (with water)'.[12]

c). Ḥadīth: تقرير (Taqrīr – As Sunnah in the form of that which is established) is all the actions of the companions ﷺ known from the Prophet ﷺ, and he allowed them (as a sign of agreement) they were not denied. For example:

ولما روى أبو هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال لبلال عند صلاة الفجر يا بلال حدثني بأرجى عمل عملته في الإسلام فإني سمعت دف نعليك بين يدي في الجنة قال ما عملت عملا أرجى عندي أني لم أتطهر طهورا في ساعة ليل أو نهار إلا صليت بذلك الطهور ما كتب لي أن أصلي .

As narrated by Abū Hurairah ﷺ that the Prophet ﷺ said to Bilāl at the dawn prayer: 'O Bilāl. Inform me of the sweetest deed you have done in Islām because I have heard the sound of your sandals close to me in paradise?' He answered: 'The sweetest deed I performed was that everytime I made wuḍūᵓ day or night, then I performed ṣalāt (sunnah) with as many rakaᶜāt as I could'.[13]

Or, the narrative of two companions who were travelling and neither of them found any water (for wuḍūᵓ), whereas the time for ṣalāt was upon them. So, both of them performed tayammum and ṣalāt. Afterwards, after ṣalāt they found some water and it was there was still time for that ṣalāt. One of the two companions repeated his ṣalāt after performing wuḍūᵓ (with the water) and the other companion did not repeat his ṣalāt. Later on, the two of them met the Messenger of Allāh ﷺ and told him of that event.

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[11] Narrated by Tirmidhī.
[12] Narrated by Tirmidhī, Ibnu Majāh, Ibnul Jārūd, Ḥākim and Ḥākim said: Its sanad is ṣaḥīḥ; Tirmidhī states: ḥasan ṣaḥīḥ.
[13] Narrated by Bukhārī and Muslim.

Afterwards he ﷺ said to the companion who had not repeated his ṣalāt, 'You have fulfilled the sunnah', and to the second companion who had repeated his ṣalāt he said, 'You have received two rewards'.[14]

3. According to the Companions and the Salafus Ṣāliḥ

Often we refer to the Book of Allāh, Al Qurᵓān, and the sunnah of the Messenger of Allāh ﷺ, meaning that the sunnah is a valued source of legislation. Al Qurᵓān attributes as Sunnah with the meaning of *Ḥikmah* - wisdom.

رَبَّنَا وَٱبۡعَثۡ فِيهِمۡ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِكَ وَيُعَلِّمُهُمُ
ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُزَكِّيهِمۡۚ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿١٢٩﴾

"Our Lord! Send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muḥammad ﷺ), who shall recite unto them Your Verses and instruct them in the Book (this Qurᵓān) and Al-Ḥikmah (full knowledge of the Islāmic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise."[15]

لَقَدۡ مَنَّ ٱللَّهُ عَلَى ٱلۡمُؤۡمِنِينَ إِذۡ بَعَثَ فِيهِمۡ رَسُولٗا مِّنۡ أَنفُسِهِمۡ
يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ
وَإِن كَانُواْ مِن قَبۡلُ لَفِي ضَلَٰلٖ مُّبِينٍ ﴿١٦٤﴾

Indeed Allāh conferred a great favour on the believers when He sent among them a Messenger (Muḥammad ﷺ) from among themselves, reciting unto them His Verses (the Qurᵓān), and purifying them (from sins by their following him), and instructing

[14] Narrated by Abū Dāwūd: 338-339; An-Nasāᵓī: 1.213 from Abū Saᶜīd Al Khudrī.
[15] Sūrah Al Baqarah (2), ayāh 129.

them (in) the Book (the Qurʾān) and Al-Ḥikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.[16]

...وَأَنزَلَ ٱللَّهُ عَلَيۡكَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَعَلَّمَكَ مَا لَمۡ تَكُن

تَعۡلَمُۚ وَكَانَ فَضۡلُ ٱللَّهِ عَلَيۡكَ عَظِيمٗا ﴿١١٣﴾

Allāh has sent down to you the Book (the Qurʾān), and Al-Ḥikmah (Islāmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And ever great is the Grace of Allāh unto you (O Muḥammad ﷺ).[17]

وَٱذۡكُرۡنَ مَا يُتۡلَىٰ فِي بُيُوتِكُنَّ مِنۡ ءَايَٰتِ ٱللَّهِ وَٱلۡحِكۡمَةِۚ

إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

And remember (O you the members of the Prophet's family, the graces of your Lord), that which is recited in your houses of the Verses of Allāh and Al-Ḥikmah (i.e. Prophet's Sunnah legal ways, etc. so give your thanks to Allāh and glorify His praises for this Qurʾān and the Sunnah). Verily, Allāh is ever Most Courteous, Well-Acquainted with all things.[18]

هُوَ ٱلَّذِي بَعَثَ فِي ٱلۡأُمِّيِّـۧنَ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ

وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي

ضَلَٰلٖ مُّبِينٖ ﴿٢﴾

[16] Sūrah Āl ᶜImrān (3), ayah 164.
[17] Sūrah An Nisāʾ (4), ayah 113.
[18] Sūrah Al Aḥzāb (33), ayah 34.

He it is who sent among the unlettered ones a Messenger (Muḥammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qurᵓān, Islāmic laws and Islāmic jurisprudence) and Al-Ḥikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muḥammad ﷺ). And verily, they had been before in manifest error;[19]

The mentioning of the Book in the above āyāt means (refers to) Al Qurᵓān and what is meant by ḥikmah is As Sunnah.

Imām Shāfᶜī said: "*Allāh mentions Al Kitāb which means Al Qurᵓān, and mentions Al Ḥikmah; I heard in my country from the knowledgeable experts who understand Al Qurᵓān that Al Ḥikmah is As Sunnah*".

Qatadah said: "*What is meant by Al Ḥikmah is As Sunnah*". ᶜAṭaᵓ bin Yasār said: "*Obedience towards the Messenger ﷺ is to follow the Book and the Sunnah*".

Shaikhul Islām Ibnu Taimiyyah said: "many of the Salafus Ṣāliḥ say, 'That Al Ḥikmah is As Sunnah, because in truth what is read in the houses of the wives of the Prophet ﷺ (may Allāh reward them) is the Sunnah of the Prophet ﷺ. He ﷺ said:

أَلا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ

[Know that] indeed, I have been given the Book and, with it, that which is similar to it (the Sunnah).[20]

Ḥasan bin ᶜAtiyyah said: "*Jibrīl* ﷺ *descended to the Prophet ﷺ bearing As Sunnah in the same manner as he bore Al Qurᵓān, and also taught As Sunnah in the same manner as he taught Al Qurᵓān*".

Refer also to books of tafsīr that explain this ayāh (Al Aḥzāb (33), ayah 34).

[19] Sūrah Al Jumuᶜah (62), ayāh 2.
[20] Narrated by Aḥmad, Abū Dāwūd Vol. IV, p. 200, Ṣaḥīḥ ul-Jāmi, Ibn Hajar, al-Isaba, Vol. I, p. 488.

The Salafus Ṣāliḥ expound the meaning of As Sunnah to be the Dīn and Sharīcat brought by the Messenger ﷺ implicitly in issues of knowledge, deeds, and whatever was received by the *Ṣaḥābat* (companions), the *Tābicūn* (the followers of the companions), the *Tābic at-Tābicīn* (the followers of the followers of the companions), and the *Salafus Ṣāliḥ* (pious predecessors) themselves within the branch of *cAqīdah* (creed) and *Furūc* (applied jurisprudence).

Abū Bakr ﷺ said: "*Sunnah is the strong rope of Allāh*". cAbdullāh bin Ad Dailamī (from the Tābicūn) said: "*The first thing to be abandoned in the religion is the Sunnah*".

Ḥasan al Baṣrī and Sufyān ath Thaurī at the time they explained the ayāh:

ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

"*Then We have put you on a plain Way of (Our) Commandment. So follow you that, and follow not the desires of those who know not.*"[21]

Both of them said: "*Namely, you are on the Sunnah*".

Shaikhul Islām Ibnu Taymiyyah said: "*Indeed as Sunnah is Sharīcat, that is, whatever has been legislated by Allāh and His Messenger ﷺ in this Dīn*". As Sunnah is what is intended within the sound aḥādīth.

B. As Sunnah and Bidcah

Sunnah with the meaning of whatever has been legislated by His Messenger ﷺ is the opposite of bidcah, that is, whatever is new and which was never typified by the Messenger of Allāh ﷺ.[22]

[21] Sūrah Al Jāthiyah (45), ayah 18.
[22] Mafhūm Ahlus Sunnah, Dr. Nāṣir bin cAbdul-Karīm al cAql, pp. 32, 35.

Bid^{c}ah according to linguistics is all issues newly established. Imām Ash Shāṭibiyyah said: "*The expression of bid^{c}ah has as its source whatever has not yet been exemplified*".

Amongst the known uses of the word bid^{c}ah, is the word bid^{c}ah found in the following decree of Allāh:

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ … ﴿١١٧﴾

The Originator of the heavens and the earth…[23]

The meaning of بَدِيع - *badī^{c}u* – here is that it is Allāh who made or created the '…*heavens and the earth*…' in a fashion for which there had not been an example of beforehand.

Also within His decrees is:

قُلۡ مَا كُنتُ بِدۡعٗا مِّنَ ٱلرُّسُلِ … ﴿٩﴾

Say (O Muḥammad ﷺ): "I am not a new thing among the Messengers (of Allāh)…"[24]

What is meant by bid^{c}ah here is that the Prophet ﷺ is not the first Messenger to bring a message from Allāh to His servants, and in fact, there have already been Messengers before him ﷺ. When it is said that 'so-and-so' has made a bid^{c}ah, then it means that 'so-and-so' has brought about a way that no person has carried out before except 'him'.

Bid^{c}ah according to Ash Sharī^{c}at is something which is held to by 'mankind', both in words and deeds within religion, and for which there is no explanation for (or as to) its legitimacy from the Messenger of Allāh ﷺ and his companions ﵃, which means to carry it out as worship.

[23] Sūrah Al Baqarah (2), ayah 117.
[24] Sūrah Al Aḥqāf (46), ayah 9.

عن ام المؤمنين أم عبد الله عائشة رضي الله عنها ، قالت : قال رسول الله صلي الله صلى الله عليه وسلم (من أحدث في أمرنا هذا ما ليس منه فهو رد)

On the authority of the Mother of the Faithful, ᵓUmm ᶜAbdillāh ᶜĀᵓishah g, who said: The Messenger of Allāh ﷺ said: "He who innovates something in this matter of ours [i.e. Islām] that is not of it will have it rejected [by Allāh]".[25]

And he ﷺ further said:

عن عائشة g قالت : قال رسول الله ﷺ (من عمل عملاً ليس عليه امرنا فهورد)

From ᶜĀᵓishah g who said: The Messenger of Allāh ﷺ said: "He who does an act which we have not commanded, will have it rejected [by Allāh]".[26]

Ibnu Taymiyyah, when defining bidᶜah said: "*Bidᶜah is everything that violates the Book of Allāh, As Sunnah, and the unanimity or concensus (اجماع - ijmāᶜ) of the Salafus Ṣāliḥ both in matters of ᶜaqīdah and in matters of ᶜibādah, such as the statements of the Khawārij, the Rāfiḍah, the Qadarīyah, the Jahmiyyah, and also those people who worship as well as dance and sing in the mosques".*

Thus, oftentimes As Sunnah means that which opposes bidᶜah. For instance, when it is said that 'so-and-so' follows the sunnah, it means that 'so-and-so' practices according to whatever came from the Messenger of Allāh ﷺ and his companions. However, when it is said that 'so-and-so' performs bidᶜah, it means that 'so-and-so' practices that which violates whatever was practiced by the Messenger of Allāh ﷺ and his companions.

As Sunnah mentioned in this discussion, means the sunnah according to the scholars of the elemental principles of jurisprudence, because this is the

[25] Narrated by Bukhārī and Muslim.
[26] Narrated by Muslim.

understanding used within the principal propositions of proof, its status within the development of law, and the acts of Islāmic law. Nevertheless, within an historical analysis it will also be set forth in general as that which is used by the experts in aḥādīth.

C. Sanad and Matn[27]

Sanad or *Isnād* (سند - اسناد) linguistically mean support,[28] meaning that it is a way that is connected with its matn, its narrators who have narrated the matn of the ḥadīth and conveyed it. Sanad started from the first narrator (before jotting down the ḥadīth) and ended with the person who was formerly a companion of the Messenger of Allāh ﷺ. For instance, Bukhārī has narrated a ḥadīth, and so Bukhārī is said to be the *mukhārrij* (مخارج – the one who pronounces the ḥadīth) or *mudawwin* (مدون – the one who writes the ḥadīth down), and the narrator before Bukhārī is said to be the beginner of the sanad, whereas the companion who narrated that ḥadīth is said to be the end of the sanad.

Matn linguistically means: firm, strong, solid; meaning that it is the content, speech, or enunciation of the ḥadīth found after the narrator from the end of the sanad.

The experts of aḥādīth do not want to accept aḥādīth that come to them, except when they have sanad, and they have carried this out since the spread of falsehood in the name of the Prophet ﷺ, which was pioneered by the people of the Shīᶜah. A tābiᶜūn by the name of Muḥammad bin Sīrīn (died 110 H) said: "*They (that is the aḥādīth experts) previously did not ask about the chain of narrators, but when the fitnah (slanderous defamation) began, they said, 'Tell us the names of your narrators, and when we have seen that they are amongst those who conveyed the Sunnah we will accept their aḥādīth, but when they are amongst those who conveyed bidᶜah we will reject their aḥādīth.*

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[27] '…**Sanad** (chains of the reporters)and **Matn** (text of Ḥadīth)…', Abdul Ghaffar, Suhaib Hasan, *Criticism of Hadith among Muslims with reference to Sunan ibn Maja*, p. 32, Ta Ha Publishers Ltd, London, 2nd Edition, 1986.
[28] '…**Sanad** literally means: On which something is dependable…', ibid.

Then, ever since that time, the scholars examine every chain of narration (sanad) that reaches them. When the conditions for *ḥadīth ṣaḥīḥ* and *ḥasan* have been fulfilled, then they accept the particular ḥadīth as *ḥujjah* (valid or competent in authority, proof), and when it does not fulfill the conditions they reject it.

ᶜAbdullāh bin Mubārak (died 181 H) said: "*Sanad is from religion, and when it is the case that there is no chain of narration, then a person will say what he wants, at will*".[29]

The scholars of aḥādīth have already determined the *qaidah* (the objectives of) and principles deliberated within every sanad and matn in the acceptance of a ḥadīth. The knowledge which deals with this is the knowledge of the *Muṣṭalaḥ* of aḥādīth (Classification of Hadith).

D. The Division of As Sunnah in accordance with us

The Sunnah that has arrived with us from the Messenger of Allāh ﷺ is seen, in terms of its arrival, as being divided into two, that is, *Mutawātir* and *Aḥād*. A mutawātir ḥadīth is a report from the Messenger of Allāh ﷺ which has been delivered simultaneously by trusted people in a manner that would be impossible for them to agree to lie.

Mutawātir aḥādīth possess four requirements:

1). Trustworthy (ثقات - *thiqāt*) narrators and understanding of what was reported and with definite words.
2). Dependency upon submission of something that is concrete, such as: witnessing or hearing directly.
As an example:
3). The number or amount of them, because of its being impossible according to their custom, to lie, for instance.
4). Their numbers remain are fixed, from the beginning of the sanad, from midway to final sanad, with a minimal of ten narrators to report it.

[29] Sharḥ Ṣaḥīḥ Muslim, Imām Nawawī 1/87.

Aḥād aḥādīth are aḥādīth whose ranking is not up to the ranking of mutawātir aḥādīth. *Aḥād aḥādīth* are divided into three kinds:

1). *Aḥādīth Mashhūr*, are aḥādīth that are narrated with three sanad.
2). *Aḥādīth ᶜAzīz*, are aḥādīth narrated with two sanad.
3). *Aḥādīth Gharīb*, are aḥādīth narrated with one sanad.

CHAPTER 2

THE STATUS OF AS-SUNNAH WITHIN THE SHARĪ^{c}AT OF ISLĀM

The Islāmic community is agreed that whatever comes from the Messenger of Allāh ﷺ, whether it be speech, deeds, or decisions that came to us by means of ṣaḥīḥ *Mutawātir* and *Aḥād* sanad, must obligatorily be accepted by us and practiced. The conferral of the terms *Mutawātir* and *Aḥād* are in order to indicate the value of their sanad, and not in order to permit us consideration of the acceptance or rejection of their proofs.

As Sunnah that is *qaṭ^{c}ī* (قطعى – definite, positive) and ẓannī (ظنى - presumptive, supposed) is evidential proof when its sanad is ṣaḥīḥ, because As Sunnah is a source for the establishment of Islāmic laws by the scholars and *Mujtahidīn* (مجتهدين – a legist formulating independent decisions in legal or theological matters, based on the interpretation and application of the four *uṣūl*) which serves as references for ^{ɔ}Istinbāṭ (استنباط – source, cause) and the laws of Ash Sharī^{c}at. In other words, laws that are within As Sunnah constitute laws that are within Al Qur^{ɔ}ān, which function as laws and legislation that must be obeyed.

A. Argumentation (Reasoning) concerning Proof of As Sunnah

Al Qur^{ɔ}ān ul Karīm (The Noble Qur^{ɔ}ān) orders us to judge with the Sunnah of the Messenger of Allāh ﷺ. It is evident by how many āyāt of Al Qur^{ɔ}ān there are which order us to obey the Messenger of Allāh ﷺ and arbitrate by means of him ﷺ.

وَمَا كَانَ لِمُؤۡمِنٖ وَلَا مُؤۡمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمۡرًا أَن
يَكُونَ لَهُمُ ٱلۡخِيَرَةُ مِنۡ أَمۡرِهِمۡۗ وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ
ضَلَّ ضَلَٰلٗا مُّبِينٗا ٣٦

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.[30]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيۡنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ
وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ١

O you who believe! Do not put (yourselves) forward before Allāh and His Messenger (ﷺ), and fear Allāh. Verily! Allāh is All-Hearing, All-Knowing.[31]

قُلۡ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَۖ فَإِن تَوَلَّوۡاْ فَإِنَّ ٱللَّهَ لَا يُحِبُّ
ٱلۡكَٰفِرِينَ ٣٢

Say (O Muḥammad ﷺ): "Obey Allāh and the Messenger (Muḥammad ﷺ)." But if they turn away, then Allāh does not like the disbelievers.[32]

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[30] Sūrah Al Aḥzāb (33), ayāh 36.
[31] Sūrah Al Ḥujurāt (49), ayāh 1.
[32] Sūrah Āl ᶜImrān (3), ayāh 32.

مَّآ أَصَابَكَ مِنۡ حَسَنَةٍ فَمِنَ ٱللَّهِۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن

نَّفۡسِكَۚ وَأَرۡسَلۡنَٰكَ لِلنَّاسِ رَسُولاًۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٧٩﴾

مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ وَمَن تَوَلَّىٰ فَمَآ أَرۡسَلۡنَٰكَ

عَلَيۡهِمۡ حَفِيظًا ﴿٨٠﴾

Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muḥammad ﷺ) as a Messenger to mankind, and Allāh is sufficient as a witness. He who obeys the Messenger (Muḥammad ﷺ), has indeed obeyed Allāh, but he who turns away, then We have not sent you (O Muḥammad ﷺ) as a watcher over them.[33]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلۡأَمۡرِ

مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِى شَىۡءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ

تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأَخِرِۚ ذَٰلِكَ خَيۡرٌ وَأَحۡسَنُ تَأۡوِيلاً ﴿٥٩﴾

O you who believe! Obey Allāh and obey the Messenger (Muḥammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ﷺ), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.[34]

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[33] Sūrah An Nisā᾽ (4), āyāt 79-80.
[34] Sūrah An Nisā᾽ (4), ayāh 59.

وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَـٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ
وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ ﴿٤٦﴾

And obey Allāh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allāh is with those who are Aṣ-Ṣābirīn (the patient ones, etc.).[35]

وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟
أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَـٰغُ ٱلْمُبِينُ ﴿٩٢﴾

And obey Allāh and the Messenger (Muḥammad ﷺ), and beware (of even coming near to drinking or gambling or Al-Anṣāb, or Al-Azlām, etc.) and fear Allāh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.[36]

أُو۟لَـٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ
وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْلًۢا بَلِيغًا ﴿٦٣﴾

They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allāh, worship Him, obey Him, and be afraid of Him) to reach their innerselves.[37]

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[35] Sūrah Al Anfāl (8), ayāh 46.
[36] Sūrah Al Māʾidah (5), ayāh 92.
[37] Sūrah An Nūr (24), ayāh 63.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا
يُحۡيِيكُمۡۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ
وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ ﴿٢٤﴾

O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when He (ﷺ) calls you to that which will give you life, and know that Allāh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.[38]

تِلۡكَ حُدُودُ ٱللَّهِۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدۡخِلۡهُ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ ٱلۡفَوۡزُ
ٱلۡعَظِيمُ ﴿١٣﴾ وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ
يُدۡخِلۡهُ نَارًا خَٰلِدٗا فِيهَا وَلَهُۥ عَذَابٞ مُّهِينٞ ﴿١٤﴾

These are the limits (set by) Allāh (or ordainments as regards laws of inheritance), and whosoever obeys Allāh and His Messenger (Muḥammad ﷺ) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.
And whosoever disobeys Allāh and His Messenger (Muḥammad ﷺ), and transgresses His limits He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.[39]

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[38] Sūrah Al Anfāl (8), ayāh 24.
[39] Sūrah An Nisā’ (4), āyāt 13-14.

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يَزۡعُمُونَ أَنَّهُمۡ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ
أُنزِلَ مِن قَبۡلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ إِلَى ٱلطَّٰغُوتِ وَقَدۡ
أُمِرُوٓاْ أَن يَكۡفُرُواْ بِهِۦ وَيُرِيدُ ٱلشَّيۡطَٰنُ أَن يُضِلَّهُمۡ ضَلَٰلَۢا
بَعِيدٗا ٦٠ وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى
ٱلرَّسُولِ رَأَيۡتَ ٱلۡمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودٗا ٦١

Have you seen those (hyprocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Ṭāghūt (false judges, etc.) while they have been ordered to reject them. But Shaiṭān (Satan) wishes to lead them far astray.
And when it is said to them: "Come to what Allāh has sent down and to the Messenger (Muḥammad ﷺ)," you (Muḥammad ﷺ) see the hypocrites turn away from you (Muḥammad ﷺ) with aversion.[40]

إِنَّمَا كَانَ قَوۡلَ ٱلۡمُؤۡمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحۡكُمَ
بَيۡنَهُمۡ أَن يَقُولُواْ سَمِعۡنَا وَأَطَعۡنَاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ
٥١ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخۡشَ ٱللَّهَ وَيَتَّقۡهِ فَأُوْلَٰٓئِكَ هُمُ
ٱلۡفَآئِزُونَ ٥٢

The only saying of the faithful believers, when they are called to Allāh (His words, the Qur'ān) and His Messenger (ﷺ), to judge

[40] Sūrah An Nisā' (4), āyāt 60-61.

between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise). And whosoever obeys Allāh and His Messenger (ﷺ), fears Allāh, and keeps his duty (to Him), such are the successful ones.[41]

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنۡ أَهۡلِ ٱلۡقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱبۡنِ ٱلسَّبِيلِ كَيۡ لَا
يَكُونَ دُولَةَۢ بَيۡنَ ٱلۡأَغۡنِيَآءِ مِنكُمۡۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ
وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ



What Allāh gave as booty (Fāʾi') to His Messenger (Muḥammad ﷺ) from the people of the townships, - it is for Allāh, His Messenger (Muḥammad ﷺ), the kindred (of Messenger Muḥammad ﷺ), the orphans, Al-Masākīn (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allāh. Verily, Allāh is severe in punishment.[42]

لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ
ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا ﴿٢١﴾

Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much.[43]

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[41] Sūrah An Nūr (24), āyāt 51-52.
[42] Sūrah Al Ḥashr (59), ayāh 7.
[43] Sūrah Al Aḥzāb (33), ayāh 21.

وَٱلنَّجۡمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمۡ وَمَا غَوَىٰ ﴿٢﴾

وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ ﴿٣﴾ إِنۡ هُوَ إِلَّا وَحۡيٌ يُوحَىٰ ﴿٤﴾

By the star when it goes down, (or vanishes).
Your companion (Muḥammad ﷺ) has neither gone astray nor has erred.
Nor does he speak of (his own) desire.
It is only an inspiration that is inspired.[44]

بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِۗ وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ

إِلَيۡهِمۡ وَلَعَلَّهُمۡ يَتَفَكَّرُونَ ﴿٤٤﴾

With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muḥammad ﷺ) the Reminder and the advice (the Qurʾān), that you may explain clearly to men what is sent down to them, and that they may give thought.[45]

B. Aḥādīth that command us to follow the Prophet ﷺ in all matters

Likewise also, this matter is encompassed within the aḥādīth of the Prophet ﷺ, wherein we encounter many commands that obligate us to follow the Prophet ﷺ in all matters. Amongst them are:

عن أبي هريرة – رضي الله عنه – أن رسول الله صلى الله عليه وسلم قال :
"كل أمتي يدخلون الجنة إلا من أبى !! قالوا : ومن يأبى يا رسول الله ؟ قال
من أطاعني دخل الجنة ومن عصاني فقد أبى "

[44] Sūrah An Najm (53), āyāt 1-4.
[45] Sūrah An Naḥl (16), ayāh 44.

1). From Abī Hurairah ﷺ - Indeed the messenger of Allāh ﷺ said: "All of my community will enter paradise except those who refuse!" They said: "And who will refuse O Messenger of Allāh (ﷺ)?" "Whoever obeys me will enter Paradise and whoever disobeys me has refused".[46]

عن جابر بن عبد الله رضي الله عنه قال : جاءت ملائكة إلى النبي صلى الله عليه وسلم وهو نائم فقال بعضهم : إنه نائم وقالبعضهم : إن العين نائمة والقلب يقظان فقالوا : إن لصاحبكم هذا مثلا فاضربوا له مثلافقالوا : مثله كمثل رجل بنى دارا وجعل فيه مأدبة وبعث داعيا فمن أجاب الداعي دخلالدار وأكل من المأدبة ومن لم يجب الداعي لم يدخل الدار ولم يأكل من المأدبة فقالوا : أولوها يفقهها فقال بعضهم : إنه نائم وقال بعضهم : إن العين نائمة والقلب يقظانفقالوا فالدار الجنة والداعي محمد صلى الله عليه وسلم فمن أطاع محمدا صلى الله عليهوسلم فقد أطاع الله ومن عصى محمدا صلى الله عليه وسلم فقد عصى الله ومحمد صلى اللهعليه وسلم فرق بين الناس.

2). From Jābir bin ᶜAbdullāh ﷺ who said: "Some angels came to the Prophet ﷺ while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this example to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The houses stands for Paradise and the call maker is Muḥammad; and whoever obeys Muḥammad, obeys Allāh; and

[46] Narrated by Bukhārī.

whoever disobeys Muḥammad, disobeys Allāh. Muḥammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).”[47]

عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالنَّجَاءَ فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا فَانْطَلَقُوا عَلَى مَهَلِهِمْ فَنَجَوْا وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ فَصَبَّحَهُمْ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي فَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنْ الْحَقِّ

3). Narrated Abū Mūsā ﵁: From the Prophet ﷺ who said, “My example and the example of what I have been sent with is that of a man who came to some people and said, ‘O people! I have seen the enemy’s army with my own eyes, and I am the naked warner; so protect yourselves!’ Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows what I have brought (the Qurʾān and the Sunnah), and the example of the one who disobeys me and disbelieves in the truth I have brought.”[48]

عن أبي رافع رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : " لا ألفين أحدكم متكئاً على أريكته يأتيه الأمر من أمري مما أمرت به أو نهيت عنه فيقول : لا ندري ما وجدنا في كتاب الله اتبعناه "

4). From Abī Rāfiᶜ, ﵁, that the Messenger of Allāh ﷺ said: “Let me not find one of you reclining on his couch, when he hears something regarding me which I have commanded or forbidden,

[47] Narrated by Bukhārī, 8: 139-140.
[48] Narrated by Bukhārī and Muslim.

and says: We do not know. What we found in Allāh's Book we have followed.'[49]

عَنْ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ أَلَا يُوشِكُ رَجُلٌ شَبْعَانُ عَلَى أَرِيكَتِهِ يَقُولُ عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحِلُّوهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ أَلَا لَا يَحِلُّ لَكُمْ لَحْمُ الْحِمَارِ الْأَهْلِيِّ وَلَا كُلُّ ذِي نَابٍ مِنْ السَّبُعِ وَلَا لُقَطَةُ مُعَاهِدٍ إِلَّا أَنْ يَسْتَغْنِيَ عَنْهَا صَاحِبُهَا وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يَقْرُوهُ فَإِنْ لَمْ يَقْرُوهُ فَلَهُ أَنْ يُعْقِبَهُمْ بِمِثْلِ قِرَاهُ

5). From Al-Miqdām ibn Maᶜdī Karīb ﷺ from the Prophet ﷺ who said: "Beware! I have been given the Qurᶜān and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qurᵓān; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you. If anyone comes to some people, they must entertain him, but if they do not, he has a right to penalize them to an amount equivalent to his entertainment."[50]

عن أبي هريرة رضي الله عنه قال : قال رسول اللهصلى الله عليه وسلم : تركت فيكم شيئين لن تضلوا بعدهم (ما تمسكتم بهما) كتابالله وسنتي ولن يتفرقا حتى يردا على الحوض .

6). From Abī Hurairah ﷺ who said: The Messenger of Allāh ﷺ said: I am leaving behind me two matters, you will not go astray as long as you cling to them both, the Book of Allāh and my Sunnah;

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[49] Narrated by Aḥmad, Abū Dāwūd, Tirmidhī, Ibnu Mājah, and Ṭaḥāwī.
[50] Narrated by Abū Dāwūd, Tirmidhī, Ḥakīm, pronounced ṣaḥīḥ by Ḥakīm and Aḥmad.

and the two will not be separated until they come to me at the lake (in Paradise).[51]

عن ابى نجيح (العرباض) بن سارية ﷺ قال: صلى بنا رسول الله ﷺ ذات يوم (فى. روايةٍ : صلاة الفجر)، ثم أقبل علينا فوعظنا موعظة بليغة ذرفت منها العيون، ووجلت منها القلوب. فقال قائل: يا رسول الله، كأنّ هذا موعظة مودع، فماذا تعهد إلينا ؟ فقال: أوصيكم بتقوى الله والسمع والطاعة وان عبدّ حبشي، فإنه من يعش منكم بعدي فسيرى اختلافاً كثيراً، فعليكم بسنتي وسنة الخلفاء المهديين الراشدين، تمسّكوا بها وعضوا عليها بالنواجذ، وايّاكم ومحدثات الأمور، فإن كل محدثة بدعة، وكل بدعة ضلالة

7). From Abī Najīḥ (Al ᶜArbāḍ) bin Sāriyyah ﷺ who said: The Messenger of Allāh ﷺ gave us some advice that truly penetrated (our hearts), so much so that our hearts trembled and tears streamed down. Then we said: "O Messenger of Allāh (ﷺ), this feels like the advice of a person who wants to leave (us forever), so order us! He ﷺ said: "I counsel you to have Taqwā of Allāh and to hear, and obey, even if an Abyssinian slave were to command you. For, verily, whoever amongst you lives (to grown old), he will see many differences. So stick to my Sunnah and the Sunnah of the rightly guided <u>kh</u>alīfahs. Cling tightly onto it and hold onto it with your molar teeth. And beware of newly invented matters. For, indeed, every newly invented matter is an innovation, and every innovation is a thing that leads astray, and everything that leads astray is in the Hellfire."[52]

C. Guidance that can be obtained from Al Qurʾān and As Sunnah

[51] Narrated by Ḥakīm.
[52] Narrated by Abū Dāwūd and Tirmidhī.

The proofs from Al Qurʾān ul Karīm and the aḥādīth of the Prophet ﷺ above, provide crucial guidance for us, universal in manner, as follows:

1). There is no difference between the laws of Allāh and the laws of His Messenger ﷺ, because a muʾmīn must not discriminate with the intent to violate, and such (behaviour) is included within disobedience to the Messenger of Allāh ﷺ in the same manner as 'he' is disobedient to Allāh. Such actions are manifest errors.

2). A person must not come before the Messenger of Allāh ﷺ in the same manner as 'he' must not go before Allāh, that is, 'he' must not violate the Sunnah of the Messenger of Allāh ﷺ. Ibnu Qayyim said in his book, '*Iᶜlām al Muwaqqiᶜīn*' concerning the meaning of ayah (1) from Sūrah Al Ḥujurāt (49), that is: "*(All of you) do not speak until he speaks, and (all of you) do not rule until he has ruled, and do not decree something until he has decreed, and do not establish a matter until he has judged it*".

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ ۖ

وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

O you who believe! Do not put (yourselves) forward before Allāh and His Messenger (ﷺ), and fear Allāh. Verily! Allāh is All-Hearing, All-Knowing.[53]

3). Obedience towards the Messenger of Allāh ﷺ means obedience towards Allāh.

4). A person who turns away from obedience to the Messenger of Allāh ﷺ is included amongst the disbelievers.

5). When disputes arise in religious matters, it is obligatory for us to return to Allāh and His Messenger ﷺ. Ibnu Qayyim said, "Allāh □ commanded ('mankind') to obey Him and to obey His Messenger ﷺ. He (Allāh) repeated the

[53] Sūrah Al Ḥujurāt (49), ayāh 1.

phrase '…*wa ᵓaṭiyᶜū-r Rasūla*…' (…and obey the Messenger…) as a notification that obedience towards the Messenger ﷺ is by law obligatory, without reward and without further need for comparison with the Book of Allāh. Moreover, it is obligatory to obey his (ﷺ) command absolutely, whether that command is Al Qurᵓān or not, because he has been given the book and the like thereof. And Allāh does not apply the word obedience for the *ᵓŪlī-l ᵓAmrī* (those Muslims in authority), moreover He)(does away with the act of obedience, because towards the *ᵓŪlī-l ᵓAmrī* is implicit in obedience towards the Messenger ﷺ. The ᶜUlamāᵓ (scholars) e in agreement that returning to Allāh means returning to His Book and returning to the Messenger ﷺ at the time he was still alive, and after he ﷺ died returning to his ﷺ sunnah, and such is included within the conditions of faith.

6). The fall of the Muslims and their loss of strength are caused by their continual quarreling and their desire not to return to As Sunnah.

7). A person (persons) who violates the commands of the Messenger of Allāh ﷺ will receive fitnah on this earth and a painful punishment in the Hereafter.

8). A person (persons) violate the commands of the Messenger of Allāh ﷺ will receive bad consequences on the earth and in the Hereafter.

9). It is obligatory to fulfill the call of the Messenger ﷺ (that is to fulfill his sunnah), because by those means one will be in receipt of happiness in this world and in the Hereafter.

10). Obedience towards the Prophet ﷺ is the eminent cause for a person to enter into Paradise and the achievement of realization of success. Conversely, a person who is rebellious towards him ﷺ will enter into Hell and therein receive a humiliating punishment.

11). Amongst the characteristics of hypocrites, is that whenever they are invited to judge (arbitrate issues) by the Messenger of Allāh ﷺ and his sunnah, they refuse and even make efforts to block people who want to return to him ﷺ.

12). Those people who are muᵓmin (believing, faithful) are diferent to those people who are munāfiq (hypocrites), because those who are muᵓmin when

called upon to arbitrate with the Sunnah of the Messenger of Allāh ﷺ, they immediately fulfill the call by saying, "…samiᶜnā wa ᵓaṭaᶜnā…" (we hear and we obey).

13). It is obligatory for us to follow each and every command of the Messenger of Allāh ﷺ and whatever he has forbidden it is obligatory for us to distance ourselves from it.

14). An exemplary model for the Islāmic community in all matters of religion is the Messenger of Allāh ﷺ.

15). Every word uttered by the Messenger of Allāh ﷺ connected with religion and matters of the unseen that are unable to be known of or experimented, then that issue constitutes revelation from Allāh to him ﷺ without any invalidity within it.

16). As Sunnah constitutes the explanation of Al Qurᵓān which was revealed to him ﷺ.

17). Al Qur'ān must be demonstrated by means of As Sunnah, and moreover as Sunnah is the same as Al Qurᵓān in regards in matters that are mandatory to obey and follow.

18). What has been declared ḥarām by the Messenger of Allāh ﷺ is the same as that which has been declared ḥarām by Allāh, and likewise everything that has been brought by the Messenger of Allāh ﷺ, that is not contained within Al Qurᵓān, is the same as Al Qurᵓān based upon the generality of ḥadīth no. 5.

19). 'Mankind' can be saved from error and deviation merely by holding onto Al Qurᵓān and As Sunnah, and such as that constitutes the law permanently until the Day of Resurrection, and there must not be any division between the two of them.

20). The obligation to follow the Sunnah of the Messenger of Allāh ﷺ encompasses issues of ᶜaqīdah as well as aḥkām (matters of judgement), and includes all religious issues, as well as directing anyone who comes to his message of daᶜwah before the Day of Resurrection.

D. Dalāᵓil of the Ijmāᶜ commanding us to follow the Prophet Muḥammad ﷺ

The Islāmic community are unanimous concerning the obligation to act upon (put into practice) the authentic (ṣaḥīḥ) sunnah of the Prophet ﷺ, and indeed the call of Allāh and His Messenger ﷺ. The Islāmic community accept As Sunnah in the same manner as they accept al Qurᵓān, because as Sunnah constitutes the source of tashrīᶜ (legislation) as witnessed by Allāh. In the manner stated within His decree:

قُل لَّآ أَقُولُ لَكُمۡ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ
أَقُولُ لَكُمۡ إِنِّى مَلَكٌۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّۚ قُلۡ هَلۡ
يَسۡتَوِى ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

Say (O Muḥammad ﷺ): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? Will you not then take thought?"[54]

The Islāmic community, since the time of the companions ﷺ of the Messenger of Allāh ﷺ, the Tābiᶜūn, the tābiᶜ at tābiᶜīn, and the generations thereafter them until today have always returned any religious matter to Al Qurᵓān and As Sunnah, holding to it as well as guarding it.

Amongst the Dalāᵓil that state that the companions ﷺ and the Tābiᶜūn held to As Sunnah are:

1). At the time that Abū Bakr controlled the Caliphate, Fāṭimah binti Muḥammad, Messenger of Allāh ﷺ, went to meet him to ask something about her father, and he (Abū Bakr) said to her: "Indeed I heard the Messenger of

[54] Sūrah Al Anᶜām (6), ayāh 50.

Allāh ﷺ say: 'Indeed when Allāh gives food to a Prophet, then he dies, and then he becomes a legacy for the people after him'. Because of that I beheld that what remained of your father must be returned to the Islāmic community". Then Fāṭimah said: "You know better than I about what you have heard from the Messenger of Allāh ﷺ".[55]

In another narration he (Abū Bakr) said: "I will not leave anything behind that has been conveyed (implemented) by the Messenger of Allāh ﷺ, because I worry when I leave behind his ﷺ commands I will be astray".[56]

2). ᶜUmar ؓ said: "Indeed I sent them (qāḍin - judges) so that they teach Al Qurᵓān and the Sunnah of the Prophet ﷺ to the community in order that they measure out the spoils of war justly, and whoever is in doubt let 'him' come to see me".[57]

3). ᶜUmar ibn al Khaṭṭāb ؓ stood before the Ḥajr al ᵓAswad (the black stone) saying, "Indeed I know that you are a stone, and in the event that I do not see my treasured one (the Prophet Muḥammad ﷺ) kissing you or touching you, then surely I will not touch or kiss you".[58]

4). Saᶜid ibn al Musayyib ؓ said, "I perform wuḍūᵓ like the wuḍūᵓ of the Messenger of Allāh (ﷺ) and I ṣalāt in the same way as the ṣalāt of the Messenger of Allāh (ﷺ)".

5). ᶜAlī ؓ said in regard to standing when a funeral procession passes, "I once saw the Messenger of Allāh ﷺ stand, so we stood, and he sat, so we sat".[59]

6). Some people said to ᶜAbdullāh bin ᶜUmar ؓ, "We did not find anything within al Qurᵓān about how to pray whilst travelling?" Ibn ᶜUmar ؓ said, "Indeed Allāh ﷻ has sent His Prophet Muḥammad ﷺ to us as before him we had not known anything, and because of that we intended to do anything we acted in the same manner as we had seen the prophet Muḥammad acting". Within another narration he said, "Before we were astray, and then Allāh

[55] Narrated by Aḥmad 1: 160.
[56] Narrated by Aḥmad.
[57] Narrated by Dārimiy 1: 72.
[58] Narrated by Aḥmad 1: 197-213.
[59] Narrated by Aḥmad 2: 52.

manifests to us by means of him ﷺ, and because of that it is obligatory for us to follow in his footsteps”.[60]

7). A woman came to ᶜAbdullāh bin Masᶜūd ﷻ and she said, “I have heard news that you forbid women from attaching wigs?” ᶜAbdullāh bin Masᶜūd answered, “Yes!” The woman asked, “Is that prohibition in the Book of Allāh (Al Qurᵓān) or did you hear it (directly) from the Messenger ﷺ?” ᶜAbdullāh bin Masᶜūd answered, “I found (that prohibition) within the Book of Allāh and from the sayings of the Messenger of Allāh ﷺ”. The woman said again, “By Allāh, I have read the pages of Al Qurᵓān from the beginning to the end, and yet I was unable to find that prohibition”. Ibnu Masᶜūd said, “Is there not in it an ayāh (that states)” ‘And whatever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it)’”. “Yes”, answered the woman. After that Ibnu Masᶜūd said, “Indeed I heard the Messenger of Allāh ﷺ prohibit the plucking of hairs from the eyebrows, sharpening of the teeth, wearing of wigs, and piercing unless sick”.[61]

8). Muᶜāwiyah ﷻ once gave a khuṭbah (speech, lecture) on the minbar (rostrum), and after praising Allāh and lauding Him, he said, “O Arabs, by Allāh, were it to be that you did not implement the Sunnah of the Prophet ﷺ, then other than you there will be no one to carry it out”.[62]

9). Abu Naḍrah ﷻ narrated from the companion ᶜImrān bin Ḥusain ﷻ, a person came to him and asked him about something, then ᶜImrān bin Ḥusain answered him from the Sunnah of the Prophet ﷺ. Then the person who had asked said, “Answer from the Book of Allāh, and don’t you answer from anything other than it!” ᶜImrān bin Ḥusain said, “You are a fool…Do you find in the Qurᵓān that the Ẓuhr (noon) prayer consists of four rakaᶜāt (bending of the torso from an upright position, bowing) and that it is not read aloud, or about the rakaᶜāt in ṣalāt, or how to calculate zakat?”, and then he said further, “Do you find all of that explained within Al Qurᵓān? Know that Al Qurᵓān commands, and it is As Sunnah that explains or clarifies it”.[63]

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[60] Narrated by Aḥmad and Ḥakīm.
[61] Narrated by Aḥmad.
[62] Al Marūzy, As Sunnah page. 14.
[63] Jāmiᶜu Bayān ul ᶜIlmu wa Faḍlihi.

In actual fact there are still many more examples of the manner in which the companions and their followers held to the sunnah of the Prophet ﷺ, and which was then carried on by those people who followed after them. From amongst those who were the Tābiᶜūn was a man called Muṭarrif bin ᶜAbdullāh ibn ash Shakhīr ؓ who was once probed by someone, "Don't you produce for us anything besides what is only from Al Qurᵓān". Muṭarrif answered, "By Allāh we have no desire to alter what is from Al Qurᵓān, however we want (to convey) explanations from a person who has more knowledge of Al Qurᵓān than us, that is the Messenger of Allāh ﷺ. He ﷺ was the one who explained Al Qurᵓān, applied it within his speech, explained the intent and purpose of the decrees of Allāh, as well as detailing his laws by means of his pure sunnah. He was the qudwah (exemplar) for the Muslims (until the Day of Resurrection). And for that reason all of you hold to As Sunnah in the same manner as you hold to Al Qurᵓān ul Karīm, and guard as Sunnah in the same nmanner as you guard Al Qurᵓān".

CHAPTER 3

THE CONNECTION BETWEEN AS SUNNAH AND AL QURʾĀN

Viewed from the laws that be, the connection of As Sunnah with Al Qurʾān is as follows:

a). As Sunnah functions as reinforcement of the laws that already exist within al Qurʾān. Thus, that law has two sources and therefore, also contains two dalāʾil (proofs, evidences). That is the dalāʾil mentioned within Al Qurʾān and the dalīl (sing. dalāʾil) that reinforces it coming from the Messenger of Allāh ﷺ. On the basis of those laws we are able to obtain many commands and prohibitions. There is the command to perform ṣalāt, to pay zakāt, to fast during the month of Ramaḍān, to undertake the Ḥajj to the Baitullāh (Makkah), and besides that the prohibition to take partners alongside Allāh (to associate partners with Him), not to hurt one's parents, as well as many others.

b). Sometimes As Sunnah functions as an interpreter or as a framework for issues quantified in general within Al Qurʾān, or to give taqyīd (qualification, limitation), or to give takhṣīṣ (specialization, designation) from the āyāt of Al Qurʾān that are absolute and universal. This is because the interpretation, taqyīd, and takhṣīṣ that come from As Sunnah bestow an explanation of the meaning intended within Al Qurʾān.

In regards to this issue, Allāh has given authority to the Messenger of Allāh in order to give explanations concerning the stipulations within Al Qurʾān. His decree:

بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ ۗ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ
إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muḥammad ﷺ) the Reminder and the Advice (the Qurᵓān), that you may explain clearly to men what is sent down to them, and that they may give thought.[64]

Amongst the examples of takhṣīṣ within Al Qurᵓān is:

يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۚ ...

﴿١١﴾

Allāh commands you as regards your children's (inheritance); to the male, a portion equal to that of two females;..[65]

This ayāh is further subject to takhṣīṣ by As Sunnah:

- The prophets are not permitted to bequeath anything to their children and whatever they leave is as ṣadaqah.
- Disbelieving parents are not permitted to bequeath their Muslim children anything, and vice versa, and
- A murderer does not inherit anything.[66]

As Sunnah qualifies (taqyīd) the absoluteness of Al Qurᵓān:

وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا جَزَآءًۢ ... ﴿٣٨﴾

Cut off (from the wrist joint) the (right) hand of the thief, male or female,..[67]

This ayāh does not explain at what point the cutting off of the hand is to be made. Thus, it is from As Sunnah that such an explanation is available, that is at the wrist joint. (Subul us Salam 4: 53-55).

As Sunnah as evidence/explanation from the outline of Al Qurᵓān:

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[64] Sūrah An Naḥl (16), ayāh 44.
[65] Sūrah An Nisāᵓ (4), ayāh 11.
[66] Narrated by Tirmidhiy and Ibn Mājah.
[67] Sūrah Al Māᵓidah (5), ayāh 38.

- Explains the manner in which the prophet ﷺ performed ṣalāt. The Messenger of Allāh ﷺ said: “Perform ṣalāt in the manner you see me perform ṣalāt”.[68]
- Explains the manner in which the Prophet ﷺ performed Ḥajj. The messenger of Allāh ﷺ said: “Take from me the procedure of the rituals for your Ḥajj”.[69]

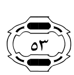
Furthermore, there are still many other āyāt that require explanation by means of As Sunnah as they are outlines (only).

c). Sometimes As Sunnah determines and forms laws that are unavailable within Al Qurᵓān. Amongst those laws is that concerning the prohibition of (the consumption of) domestic donkey, wild animals that possess fangs, birds that have sharp talons, and also the prohibition to wear silk and gold for men. All of these are mentioned in ṣaḥīḥ aḥādīth.

Thus, it is impossible for there to be contradictions between Al Qurᵓān and As Sunnah.

Imām Shāfiᶜiy said: “Whatever has been part of the sunnah of the Messenger ﷺ that cannot be found in the Book of Allāh, then that matter also constitutes the laws of Allāh. As Allāh has informed us within His decree:

...وَإِنَّكَ لَتَهۡدِيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٥٢ صِرَٰطِ ٱللَّهِ ٱلَّذِي
لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلۡأُمُورُ



…And verily, you (O Muḥammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allāh’s Religion of Islāmic Monotheism).

[68] Narrated by Bukhārī.
[69] Narrated by Muslim.

The Path of Allāh, to whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allāh (for decision).[70]

The Messenger of Allāh ﷺ has explained the laws available within the Book of Allāh, and he ﷺ has also explained and determined laws that are unavailable within the Book of Allāh. And everything that he has determined Allāh has assuredly obligated us to follow. Allāh explains that whoever follows him ﷺ it means that 'he' is obedient to Him, and whoever does not follow him ﷺ it means that 'he' has undertaken violations against Him, and it is not permissible for any being to carry that out. And Allāh does not bestow concessions to anyone in order for them not to follow the sunnah of the Messenger of Allāh ﷺ. (Ar Risālah, pp. 88-89).

Ibnul Qayyim said, "As for the additional laws other than those contained within Al Qurʾān, then that matter constitutes legislation from the prophet ﷺ that is obligatory upon us to obey and it is not permitted to deny it. Such legislation did not precede the Book of Allāh, even when that matter is the manifestation of implementation of the command of Allāh in order that we obey His Messenger. When the Messenger of Allāh ﷺ is not obeyed then our obedience to Allāh has no meaning whatsoever. Because of that we are obligated to obey no matter what it is that is in accordance with Al Qurʾān and towards anything that he ﷺ determined as law and which is not found within Al Qurʾān".

Allāh □ decrees:

مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ … ﴿٨٠﴾

He who obeys the Messenger (Muḥammad ﷺ), has indeed obeyed Allāh,..[71]

So, in short, the connection of Al Qurʾān with As Sunnah is as follows:

[70] Sūrah Ash Shūra (42), āyāt 52-53.
[71] Sūrah An Nisāʾ (4), ayāh 80.

1). Sometimes As Sunnah functions as a reinforcement of existing laws that are already within Al Qurʾān.

2). Sometimes As Sunnah functions as an explanation and framework for issues quantified in general within Al Qurʾān.

3). Sometimes As Sunnah determines and forms laws that are unavailable within Al Qurʾān.

CHAPTER 4

AS SUNNAH AND ITS OPPONENTS BOTH BEFORE AND NOW

A. As Sunnah and its opponents of the past

The dalāᵓil presented from Al Qurᵓān, As Sunnah, and the ijmāᶜ (consensus of the scholars) are definitively clear that it is impermissible for anyone to reject the sunnah of the Prophet ﷺ and only to hold to Al Qurᵓān alone. This is because it is impossible for a person who has stated that 'he' has returned to Al Qurᵓān and As Sunnah, yet 'he' personally rejects the dalāᶜil of As Sunnah with reasons that are not compatible with the intellect or some other reason. Now, some of them reject As Sunnah because indeed the status of As Sunnah within the Sharīᶜah is not yet clear to them, or because they are stupid, and so for such people they must come to understand by means of the process of the obligation to learn. Whereas for those who reject it because of continually denying the ḥujaj (authoritative source) of As Sunnah, then such people are disbelievers.

Indeed at the time of the companions ﵃ themselves there were a handful of people who paid no attention to the value of the tashrīᶜ (legislation) of As Sunnah, as was the case of the persons who asked Ibnu ᶜUmar, Ibnu Masᶜūd, and ᶜImrān bin Ḥusain. (refer dalāᵓil from ijmāᶜ out the status of As Sunnah).

Some people who rejected As Sunnah at the time of the companions ﵃, as the authors stated above, did not represent one firqah (section, band) or jamāᶜah, yet from the instability of these individuals together with the frequent developments of the time they would become a firqah or jamāᶜah. During the time of the companions ﵃ there was something that needs to be highlighted, that was that the rejection of As Sunnah did not occur in a comprehensive manner throughout all of the Islāmic territories, but it was only found in a few people. This occurred in Iraq because at that time the companion ᶜImrān bin Ḥusain ﵁ was refuted and denied by a rejecter of As Sunnah at the time he was in Iraq,

whilst the companion Ayyūb as Sikhtiyani رحمه الله was in Baṣrah. And in the future the opponents of As Sunnah continued to develop in the times of Imām Shāfiʿiy and Imām Aḥmad.

As Sunnah according to the opinion of the Khawārij, the Muʿtazilah, and the Shīʿah

1) The opinion of the Khawārij

The Khawārij, together with various sects, were of the opinion that before the events of fitnah (37 H) all of the companions رضي الله عنهم were just. However, after that they denied (rejected) ʿAlī, ʿUthmān, and those companions who were within the ranks of *Aṣḥābul Jamal* (companions of the camel), both the two judges of arbitration (which designated groups repectively) as well as those who accepted their decisions and confirmed them or those who acknowledged the decision of either one of those two judges. Thus, they rejected those matters transmitted by the majority after the events of fitnah. This decision was based on their unwillingness to accept the decision of the two judges as well as their unwillingness to follow the leader who according to the opinion of the Khawārij was a ẓālim (transgressing tyrant). Because of that the Khawārij no longer accepted the companions رضي الله عنهم as *Rawiy Thiqat* (trusted advisors).

According to Dr. Muḥammad Muṣṭafā al Aʿẓamī, the Khawārij accepted the Sunnah of the Prophet ﷺ and believd that As Sunnah was a fundamental source for Islāmic legislation. Because of that it is not completely certain that all of the Khawārij rejected as Sunnah as narrated by the companions رضي الله عنهم after the taḥkīm (arbitration) or even before it.

2) The opinion of the Muʿtazilah

Amongst the scholars are found differences of opinion regarding the beliefs of the Muʿtazilah towards As Sunnah. This is as to whether or not they were in line with the consensus of the scholars in the use of As Sunnah as validation (of their actions) and also about the division of aḥādīth into Mutawātir and Aḥād, or whether they reject Aḥād aḥādīth, or reject As Sunnah in its entirety.

Al Amidiy quoted the opinion of a Mu^{c}tazilah faqīh (expert in Islāmic jurisprudence) by the name of Abu'l Ḥusain al Baṣriy, namely: "Rationally, worship is based upon the obligatory practice of Aḥād reports". Furthermore, he cites the opinion of Al Jūbba^{c}iy and a party of the Mutakallimīn (those who practice kalam or debate) who stated: "Rationally, the performance of worship on the basis of Aḥād cannot be justified".

Scholars of comparative religion confront the opinions of the Mu^{c}tazilah concerning this issue. Abū Manṣūr Al Baghdādiy, the author of *Al Muwāqif* and *Ar Razi,* confronted the opinion of the Niẓāmīyah sect, said as follows:

a) They deny the mu^{c}jizāt of the Prophet ﷺ,
b) They deny the proof of Aḥād aḥādīth, and
c) They deny the proof of Ijmā^{c} and Qiyās.

Then he stated that in general the Mu^{c}tazilah follow the thinking of this An Naẓẓām (Niẓāmīyah sect)".

Al Khudari drew the conclusion from the opinion of Shāfi^{c}iy and likewise also Muṣṭafā as Sibā'iy, that the sect that rejects all aḥādīth is the Mu^{c}tazilah.

According to Muṣṭafā al A^{c}ẓamī the Mu^{c}tazilah accept the aḥādīth of the Prophet ﷺ but they reject the aḥādīth that incompatible with their principles of thought. So they do not reject all of the aḥādīth of the Prophet ﷺ.

3) The opinion of the Shī^{c}ah about As Sunnah

The Shī^{c}ah have various sects, and the Shī^{c}ah before were still regarded as a madhhab (a school of law) within Islām, as long as that madhhab held to the teachings of the scholars. It needs to be known, that before the scholars differentiated between the Rāfiḍah (renegades, dissenters) and the Shī^{c}ah. The Rāfiḍah narrations were absolutely unacceptable and were not permitted to be narrated. Whe reas with the Shī^{c}ah we can still accept their aḥādīth with the condition that it does not call to their bid^{c}ah (innovation). It is the case that the Shī^{c}ah that proliferates now (Shī^{c}ah Imāmiyyah or Ithnā ^{c}Ashariyah [The

Twelvers]) is one sect that is the same as the Rāfiḍah. Their teachings of tawḥīd are taken from the Qadariyyah, the Jabariyyah, the Murjiʾah, the Muʿtazilah, and the ʿAshariyah. Their teachings are very contrary to those of the scholars of Ahlus Sunnah wa'l Jamāʿah, and which are so contray in matters of Al Qurʾān, ʿaqīdah, Sunnah, Malāʾikah, Imāmah, Taqiyyah, Mutʿah, the companions ﵃, and the Ahlul Bait.

Before going into the issue of As Sunnah, it is better when we know beforehand the opinions of the Shīʿah regarding Al Qurʾān. Wherein the Shīʿah scholars have stated, "There has been falsification of Al Qurʾān carried out by the companions of the Messenger of Allāh ﷺ".

Amongst those Shīʿah scholars who uphold such an opinion are:

1). Al Kulayniy in the book *Uṣūlul Kafīy*.
2). Al Qummiy in his tafsīr.
3). Abū'l Qasim al Kufi in his book *Al Istighathah*.
4). Al Mufīd in his book *Awa'il al Maqalat*.
5). Al Ardabīly in his book *Haqaqatush Shiʿah*.
6). Aṭ Ṭabrisiy in his book *Al Iḥtijāj*.
7). Al Kashshiy in his explanation of *Aṣ Ṣafīy*.
8). Al Majlisiy in his books *Tadaitul Amah* and *Ḥayatul Qulub*.
9). Niʿmatullāh Al Jazaizi in his book Al Anwar al Nu'maniyah.
10). Abdul Latīfal Kazarani in his book *Tafīr Miratul Anwar*.
11). Al Khurāsāniy in his book *Bayah As Saʿadah fī Maqamah Al ʿIbādah*.
12). An Nūri Aṭ Ṭabrīziy in his book *Faṣlul Khiṭāb fī Ithbāt Taḥrīfil Kitāb Rabbil Arbzab*.

According to Shīʿah scholars, Al Qurʾān is several kinds of copies (Al Qurʾān, Shīʿah version):

1) There are 114 Sūrah, but 269 of the āyāt are deviated.
2) There are 112 Sūrah, (114 Sūrah less the Muʿawwidhatayn).[72]
3) There are 115 Sūrah, (114 Sūrah with the addition of Sūrah Al Wilāyah).
4) There are 117 Sūrah, (114 Sūrah with the addition of Sūrah Al Qunūt, Sūrah Al Ḥiqd, and Sūrah Al Khuluʿ).

[72] Al Muʿawwidhatayn – last 2 Sūrah's of Al Qurʾān.

5) Waḥyu Ẓāhir and Bāṭin.
6) Muṣḥaf Fāṭimah, containing more than seventeen thousand āyāt.
7) Muṣḥaf Shīᶜah, three times thicker than the Qurᶜān of the Muslims.
8) Muṣḥaf brought by Imām Mahdī Al Muntaẓar who has been in hiding now for twelve centuries.

When viewed from their aspects of belief towards Al Qurᵓān, it can be concluded that the Shīᶜah are out of Islām.

Regarding the issue of As Sunnah, the Shīᶜah reject all aḥādīth that exist from the Sunni's, which they are of the opinion do not come via the way of the Ahlul Bait (ahlul bait according to their understanding), because they reject 96% of the aḥādīth of the Messenger of Allāh ﷺ and they only accept 4% of them.

The books of aḥādīth that are acknowledged by the scholars of the Ahlus Sunnah wa'l Jamāᶜah, which are the footings and references of the Muslims are rejected by them, because the Shīᶜah possess books of aḥādīth whose value according to them is far and away higher than the aḥādīth narrated by Bukhārī and Muslim. Their books of aḥādīth have been filed by Kulayniy, and those books are:

1). Al Kafīy,
2). Al Uṣūl minal Kafīy, and
3). Al Furūᶜ minal Kafīy.

Another deviation that we observe from the understanding of aḥādīth according to their understanding is:

1). They do not concern themselves with sanād (chain of authorities) at all.
2). All that is narrated from the Maᶜṣūm Imāms (the sacrosanct twelve Imāms), has the same status in relation to aḥādīth as the aḥādīth of the Messenger of Allāh ﷺ, and moreover has the same strength as Al Qurᵓān.
3). As long as those aḥādīth are narrated by their Maᶜṣūm Imāms it is obligatory to accept them.

4). Clearly the Muslims are far removed and different to the Shīᶜah in matters of:

a) ᶜIlm Muṣṭalah ḥadīth – Knowledge of ḥadīth classification
b) ᶜIlm Dirāyah ḥadīth - Knowledge of ḥadīth acquaintance[73]
c) ᶜIlm Rijālil ḥadīth – Knowledge of the ḥadīth narrators[74]

Imām Mālik stated about the Rāfiḍah, "Do not talk with them and do not narrate anything from them. They are liars".

Shaikhul Islām Ibnu Taimiyyah said about Shīᶜah Imāmiyah, "They are the biggest liars amongst 'mankind' in matters of naqlīyāh (waḥyu) and the stupidest of 'mankind' in matters of intellect, and moreover their group is the most stupid".

B. As Sunnah and its opponents of the past

Historically, after the second century Hijriyah, there never again arose in the history of the individual or the jamāᶜah those who acknowledged themselves to be Muslim yet rid themselves of As Sunnah. Generally, those who reject As Sunnah are followers of sects that emerged from the time that fitnah began in 37 H until the second century, and its emergence was for no other reason than ignorance alone. Whereas the scholars of the Ahlus Sunnah wa'l Jamāᶜah made the effort to endeavor to make them aware by means of dialogue and the disputation of their proofs.

After the passage of twelve centuries, times had changed and Islām had all but disappeared. So began the emergence of the times of Imperialism and the colonialist began to spread their ugly, dirty fitnah in order to destroy the pillars of Islām. In such situations and conditions began the emergence of opponents to As Sunnah in Iraq, Egypt, and various other colonized nations.

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[73] Haji Khalifah, in his *Kashf al-zunun* defines *`ilm al-dirayah* in this manner: "*`Ilm dirayat al-hadith,* which discusses the content and meaning of the words of *hadith* on the basis of Arabic grammar and syntax, and *shar`i* criteria, and examines their correspondence with the circumstances of the Messenger of Allah (ﷺ), linguistic standards of Arabic sciences and reports about the Messenger (ﷺ)…

[74] The science of narrators, their names, genealogical lineages, lifetimes, their dates of death, their characters and circumstances of reception and transmission of *hadith,* as well as its topic or subject.

Now in Egypt fitnah arose at the time of Muḥammad ᶜAbduh as mentioned by Abū Rayyah in his book, and which was followed later by Dr. Taufiq Sidqi in his article entitled *Al Islām huwa'l Qurᵓānu Waḥdah* (Islām is the Qurᵓān itself) in Al Manar, no. 7and 12, 7th year in Egypt. This opinion was supported by Ra<u>sh</u>id Riḍa, but according to Muṣṭafā al Aᶜẓamī, Ra<u>sh</u>id Riḍa recanted his opinion towards the end of his life. Afterwards, Aḥmad Amīn in his 1929 book *Fajrul Islām* (Dawn of Islām), wrote one chapter about the Sunnah of the Prophet ﷺ by means of muddling up that which is valid (the truth) with that which is invalid (falsehood), and he held to that opinion until he died.

Similarly, is the matter of Ismail Adam who wrote a treatise in 1353 H about the history of As Sunnah, and who said, "The aḥādī<u>th</u> encountered in Ṣaḥīḥ Bu<u>kh</u>ārī and Muslim are fundamentally not strong (not strong in their sanād), and are even doubtful and in general are mauḍūᶜ (false)"!

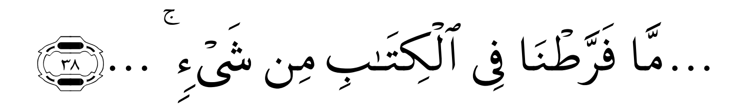
So, there are people who reject As Sunnah in its entirety; and also those who reject some of it, namely those who reject Aḥād aḥādī<u>th</u> as proof in the matter of ᶜaqīdah. The Dalāᵓil they use are almost exactly the same Dalāᵓil used by the people who rejected As Sunnah in the second century Hijriyah.

C. The Dalāᵓil from the rejecters of As Sunnah

The Dalāᵓil that have become the basis for their argumentation in rejecting As Sunnah are:

Firstly

Allāh □ decrees:



…We have neglected nothing in the Book,..[75]

[75] Sūrah Al Anᶜām (6), ayāh 38.

…وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَـٰبَ تِبْيَـٰنًا لِّكُلِّ شَىْءٍ … ﴿٨٩﴾

…And We have sent down to you the Book (the Qurʾān) as an exposition of everything,..[76]

أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَـٰبَ مُفَصَّلًا ۚ … ﴿١١٤﴾

[Say (O Muḥammad ﷺ)] "Shall I seek a judge other than Allāh while it is He who has sent down unto you the Book (the Qurʾān), explained in detail"…[77]

The three above āyāt point out that Al Qurʾān encompasses everything related to religious affairs, and its laws for life in this world and in the Hereafter. In fact, according to them, with those three āyāt Allāh has explained and detailed every single thing so that it is unnecessary for further explanation, such as those in As Sunnah. Because when it is the case that Al Qurʾān is incomplete or that it still leaves aside certain parts, and so on, then why did Allāh state that Al Qurʾān has explained everything? Had it still required further explanation, then it means that Allāh has violated His own edict and such a matter is impossible.

Secondly

Allāh □ decrees:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ ﴿٩﴾

Verily We: it is We who have sent down the Dhikr (i.e. the Qurʾān) and surely, We will guard it (from corruption).[78]

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[76] Sūrah An Naḥl (16), ayāh 89.
[77] Sūrah Al Anᶜām (6), ayāh 114.
[78] Sūrah Al Ḥijr (15), ayāh 9.

This ayāh points out that Allāh promises to guard and preserve the integrity of Al Qurᵓān, whereas As Sunnah does not. Had As Sunnah been proof, then surely Allāh would have guaranteed it also.

Thirdly

As Sunnah was not written at the time of the Prophet ﷺ and the companions ؓ, and if it were the case that it was proof, then surely the Messenger of Allāh ﷺ would have commanded it to be written. Likewise, the companions ؓ and the Tābiᶜūn ؓ would have endeavored to gather together and institutionalize them. The companions ﷺ were only commanded to write down Al Qurᵓān, whereas the Messenger of Allāh ﷺ significantly, forbade them from writing down the aḥādīth, and moreover, he ﷺ even ordered that those which had already been written down be destroyed.

Amongst the aḥādīth used as proof of this are:

a). From Abū Saᶜīd Al Khudriy ؓ, that the Prophet ﷺ said: "Do not write anything from me; whoever has written anything from me other than the Qurᵓān, let him erase it and narrate from me, for there is nothing wrong with that. And whoever intentionally lied on my behalf, let him put his seat in Hell".[79]

b). ᶜĀᵓishah g narrated that Abū Bakr ؓ burnt a document upon which were written aḥādīth while saying: "I worry that later after I am dead these aḥādīth will be spread to people who I trust and be taken to mean that I am reinforcing them, whereas possibly those people will not narrate them in accordance with the way they were delivered by me".[80]

c). Zaid bin Thābit ؓ acted in a similar manner when invited to (meet with) Muᶜāwīyah, and he was asked about some aḥādīth. Zaid related them to Muᶜāwīyah, and Muᶜāwīyah called for the aḥādīth to be written down. However Zaid said, "Indeed the Messenger of Allāh ﷺ forbade us to write anything about the aḥādīth he had conveyed to us", and then the person doing the writing completely removed it.

[79] Narrated by Muslim.
[80] Narrated by Ḥakīm.

d). It was narrated that ᶜUmar bin Khaṭṭāb ﷺ intended to write down As Sunnah, then changed his mind and said, "Once I intended to write down the aḥādīth, because I remembered that the people who lived before you all had recorded the writings they had obtained and then they drowned in those works and forgot Al Qurᵓān. By Allāh, I do not want to mix the Book of Allāh with anything else".

e). Likewise also the issue of ᶜAlī bin Abī Ṭālib ﷺ, who had requested that anyone who had written down aḥādīth to destroy them.

Furthermore, Dr. Taufiq Sidqy explained that As Sunnah was newly institutionalized after the emergence of errors and negligence, had resulted in the permeation of deviation and change that caused doubt and eliminated belief in the use of the Prophet's ﷺ aḥādīth.

Fourthly

Taufiq Sidqy once presented aḥādīth which signaled As Sunnah being unable to be used as proof, amongst which are:

There will be aḥādīth of mine disseminated and whatever comes to you from my aḥādīth, read the Book of Allāh and compare those that agree with Al Qurᵓān and those that differ from Al Qurᵓān are not from me".

Whenever there are aḥādīth presented to you all from me and you know them and do not deny them, what I have said or what I have not said take them for granted. Because indeed I have spoken of whatever is known and not rejected. However, when aḥādīth are presented to you all that you deny and you that you do not know, then take them those aḥādīth to be lies because I have not said anything that is unknown or denied".

CHAPTER 5

THE RESPONSE AND ANSWER TO THE OPPONENTS OF AS SUNNAH

A. Rebuttal and response to the First Argument

The three āyāt determined to be the dalāᵓil by the Inkārus Sunnah (the rejecters and deniers of the Sunnah) are incapable of being evidential proof or the basis for rejecting As Sunnah. According to Imām Al ᵓAuzāᶜaiy, what is meant by explaining everything is to explain all with the explanations located within As Sunnah. As has been explained in other āyāt that the Prophet ﷺ was given authority by Allāh to explain Al Qurᵓānul Karīm to 'mankind'.

Allāh □ decrees:

...وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

...And We have also sent down unto you (O Muḥammad ﷺ) the Reminder and the Advice (the Qurᵓān), that you may explain clearly to men what is sent down to them, and that they may give thought.[81]

Imām Shāfiᶜiy said, "The term Al Bayān (tibyān) stated within Al Qurᵓān encompasses various meanings which include the principle understanding of its being the descriptive source within various fields of law (furūᶜ). This matter is explained within Al Qurᶜān by Allāh to His created beings containing various terms:

[81] Sūrah An Naḥl (16), ayāh 44.

1) The obligatory stipulations that are set forth as global determinations, that is, obligatory ṣalāt, zakat, ṣaum (fasting), and Ḥajj. It also contains prohibitions to undertake that which is despicable whether openly or hidden, such as the prohibition of adultery, alcohol, eating carrion, eating blood, and pork. Similarly, it mentions the procedures for wuḍūʾ, etc.
2) The explicit stipulations in the decrees of Allāh within Al Qurʾān are clarified by means of the speech of the Messenger of Allāh ﷺ. For example the number of rakaᶜāt in ṣalāt, the niṣāb in zakat (minimum amount of property liable to payment of the zakāt), as well as other stipulations not yet elaborated upon within Al Qurʾān.
3) The stipulations enacted by the Messenger of Allāh ﷺ for which there is no determination obligating it to be followed within Al Qurʾān, because Allāh □ made it obligatory for His servants to be obedient to the Messenger of Allāh ﷺ as well as to always be guided by his ﷺ laws. Whoever has implemented the stipulations of the Messenger of Allāh ﷺ, means 'he' has accepted the stipulations of Allāh.
4) The obligations subjected upon His servants are for the purpose of earnestly seeking those explanations, and Allāh tests their obedience by means of endeavors as trials in matters that are obligated by Allāh □".

Furthermore, Imām Shāfiᶜiy explains that whoever makes the decrees of Allāh within Al Qurʾān as laws, will certainly make As Sunnah evidentiary proof (for them), because Allāh has obligated His created beings to obey His Messenger ﷺ.

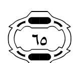
Allāh □ has decreed:

...وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ وَٱتَّقُواْ ٱللَّهَۖ ... ﴿٧﴾

...And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it),..[82]

[82] Sūrah Al Ḥashr (59), ayāh 7.

فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيۡنَهُمۡ
ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ وَيُسَلِّمُواْ تَسۡلِيمٗا



Nut no, by your Lord, they can have no faith, until they make you (O Muḥammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.[83]

People who reject and deny As Sunnah by means of utilizing various dalāᵓil from āyāt and rejecting and denying the other āyāt that command obedience to the Messenger of Allāh ﷺ, they are like the people who have been mentioned by Allāh in His decree:

...أَفَتُؤۡمِنُونَ بِبَعۡضِ ٱلۡكِتَٰبِ وَتَكۡفُرُونَ بِبَعۡضٖۚ فَمَا جَزَآءُ
مَن يَفۡعَلُ ذَٰلِكَ مِنكُمۡ إِلَّا خِزۡيٞ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَيَوۡمَ
ٱلۡقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلۡعَذَابِۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا
تَعۡمَلُونَ ٨٥

…Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.[84]

B. Rebuttal and response to the Second Argument

[83] Sūrah An Nisāᵓ (4), ayāh 65.
[84] Sūrah Al Baqarah (2), ayāh 85.

Now, what is meant by the term *dhikr* in the ayāh (Sūrah Al Ḥijr [15], ayāh 9) which means: "*Verily We: It is We who have sent down the Dhikr (the Qurʾān) and surely We will guard it*", is that it is not limited to guarding Al Qurʾān alone, but rather, also includes the ordinances of Allāh as well as the ordinances enacted by the Messenger of Allāh ﷺ. Allāh has established the meaning of *dhikr* to be more general than to mean Al Qurʾān alone.

Allāh □ has decreed:

... فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

...So ask of those who know the Scripture (Ahli Dhikr), if you know not.[85]

Those who are meant by the Ahli Dhikr within this ayāh are people who understand the Deen of Allāh and His Sharīʿat. There is no longer any doubt that Allāh guarantees the Sunnah of His Messenger ﷺ in the same manner as he guarantees His Book. This matter is evident as a result of the struggles of the scholars who have spent their lives memorizing, copying, and studying Al Qurʾān and As Sunnah. Besides that, they have also not forgotten to conduct a rigorous selection (method) for As Sunnah.

Imām Muḥammad bin ʿAlī bin Ḥazm more commonly known as Ibn Ḥazm said, "Amongst those who are founded in linguistics and the law there is no difference to be found in the understanding that waḥyu (revelation) from Allāh □ constitutes revealed teachings. All of that waḥyu is guaranteed by Allāh □. Everything that is encompassed by the guarantee of Allāh assuredly will not be lost or distorted in the slightest for as long as it is extant, and there will never emerge an explanation that invalidates that waḥyu".

Then Ibn Ḥazm proceeded to reject the interpretation of the word *dhikr* within Al Qurʾān (Sūrah Al Ḥijr [15], ayāh 9) that only defines it to mean Al Qurʾān alone. He said, "That opinion is only a lie that is far removed from

[85] Sūrah An Naḥl (16), ayāh 43.

proving itself to be evidence, and it is intended to constrict the meaning of *dhikr* without there being proof for such. The word *dhikr* in that ayāh is a name related to all that has been revealed by Allāh to His Prophet ﷺ, whetehr it be Al Qurʾān or As Sunnah, and As Sunnah constitutes an explanation of Al Qurʾān".

...وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

...And We have also sent down unto you (O Muḥammad ﷺ) the Reminder and the Advice (the Qurʾān), that you may explain clearly to men what is sent down to them, and that they may give thought.[86]

Thus, it is clear that the Messenger of Allāh ﷺ was commanded to explain Al Qurʾān to 'mankind', because of the many āyāt within Al Qurʾān that only outline something in the broadest terms, such as ṣalāt, zakat, ṣaum, ḥajj, and so forth. From its wording, we are unable to know absolutely what is intended by Allāh for us as His servants. Because of that, it is necessary to complement it with an explanation from the Prophet ﷺ. In case that explanation does not exist or is merely ignored, then the vast majority of the laws that are obligatory for us will become obsolete, and we will not understand what in truth it is that Allāh has intended for us by means of those āyāt (when As Sunnah is not guaranteed).

The learned Muḥammad bin Ibrāhīm Al Wazir, after having read the above ayāh (Sūrah Al Ḥijr [15], ayāh 9) said, "The consequences from this ayāh are that the laws of the Messenger of Allāh ﷺ are to be permanently maintained and his sunnah constantly guarded by Allāh".

Amongst the dalāʾil that designate the Sunnah of the Prophet ﷺ to be maintained is that Allāh made the Prophet Muḥammad ﷺ the Seal of the Prophets, and his laws as the seal for all laws. 'Mankind' was commanded by Allāh to believe and follow his laws until the Day of Resurrection, and thus invalidation of his laws is to trespass his laws. Allāh has establishes his ﷺ laws as well as maintaining them, because something that is impossible is that Allāh

[86] Sūrah An Naḥl (16), ayāh 44.

obligates His servants to follow laws that have disappeared or are not maintained. And remember, the Islāmic community are in agreement that the founding principles for the laws of Islām are Al Qurᵓān and As Sunnah. Because we cannot understand Al Qurᵓān and uprightly hold the evidentiary proof of Allāh in the bringing of justice to His servants except by means of the message and laws of the Prophet ﷺ, and this is a sign that the safeguarding of Al Qurᵓān is incomplete without its being maintained by As Sunnah. There is one from amongst the founding principles that we need to know, as explained by Shaikh Jamaluddīn Al Qasimy, that aḥādīth are included within the waḥyu of Allāh.

C. Rebuttal and response to the Third Argument

Within various ṣaḥīḥ aḥādīth it is disclosed that the Messenger of Allāh ﷺ did not like the writing down of aḥādīth, amongst which is the ḥadīth of Abū Saᶜīd Al Khudriy ؓ used as proof of this by the Inkārus Sunnah (the rejecters and deniers of the Sunnah). That ḥadīth is indeed ṣaḥīḥ, however we must look at other aḥādīth related to this matter and the explanations from the scholars. Imām Nawāwiy explained the ḥadīth of Abū Saᶜīd by means of the presentation of various opinions, amongst which are:

- The prohibition of writing down here means to write down the aḥādīth together with Al Qurᵓān in one volume, because it is feared that they will become intermingled with Al Qurᵓān.
- The indicated prohibition is specifically for those people who are strong in their memorization skills and so are not reliant upon writing down. There are those people who are not strong in memorization and they may write them down.
- The ḥadīth of Abū Saᶜīd, that forbids the writing down of aḥādīth has already been abrogated (mansūkh) by aḥādīth that order the writing down (of the aḥādīth).

According to Shaikh Aḥmad Muḥammad Shakir: "The correct answer is to those writings that have been abrogated (mansūkh) with others that are the abrogative (nāsikh) written aḥādīth".

The aḥādīth that command the writing down of aḥādīth (As Sunnah):

1). At the time of the Fatḥul Makkah (8 H) the Prophet ﷺ gave a sermon and afterwards a person from Yemen, usually referred to as Abū Shah, said, "O Messenger of Allāh (ﷺ), write that down for me", and he ﷺ said: "Write it down for Abū Shah".[87]

What is meant by, "…write that down for me", says Imām Alm Auzāᶜaiy is: "He requested the writing down of the sermon he heard from the Messenger of Allāh ﷺ". And in the words of Abū ᶜAbdir Raḥmān, "There is no ḥadīth more sound about the writing down of aḥādīth than this ḥadīth, because the prophet ﷺ commanded them (the companions ﵃) to write down the sermon they had heard from the Prophet ﷺ.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، قَالَ : كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدُ حِفْظَهُ ، فَنَهَتْنِي قُرَيْشٌ وَقَالُوا : تَكْتُبُ كُلَّ شَيْءٍ وَرَسُولُ اللَّهِ بَشَرٌ يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَا ، فَأَمْسَكْتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَوْمَأَ بِإِصْبَعِهِ إِلَى فِيهِ ، فَقَالَ : اكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلا حَقٌّ

2). ᶜAbdullāh bin ᶜAmr said: "I once used to write down everything I heard from the Messenger of Allāh(ﷺ), because I wanted to memorize it (maintain it)¸ and then the people of the Quraish forbade me saying, 'Do you write down all that you hear from the Messenger of Allāh (ﷺ), whereas is not the Messenger of Allāh (ﷺ) the man who uttered such in times of ease and anger?" So I stopped writing, and later narrated that event to the Messenger of Allāh ﷺ, and then he signaled to his mouth as he said: "Write, by the essence by which I find myself in His hands, there is nothing that comes out of my mouth except that which is just".[88]

عن أبي هريرة أنه قال : ما من أصحاب النبي صلى الله عليه وسلم أحد أكثر حديثا عنه مني ، إلا ما كان من عبد الله بن عمرو ، فإنه كان يكتب ولا أكتب

[87] Narrated by Bukhārī, Muslim, Aḥmad, and Abū Dāwūd.
[88] Narrated by Dārimiy 1: 125; Aḥmad 2/162 and 192; Ḥākim 1: 105-106; and Abū Dāwūd 3646 and 3099.

From Abī Hurairah (ؓ) who said: "There was nobody from amongst the companions (ؓ) who had memorized more aḥādīth than me, and almost as many as me in number was ^{c}Abdullāh bin ^{c}Umarū, because he had written them".[89]

The above aḥādīth were put into practice by the companions, the Tābi^{c}ūn, and also by the unanimity of the community after that concerning the writing of aḥādīth. All of this points out that the ḥadīth of Abū Sa^{c}īd was mansūkh (abrogated) and that prohibition by the Prophet ﷺ occurred at the beginnings of islām for fear of confusing Al Qur^{ɔ}ān with As Sunnah in their writings. Whereas the ḥadīth of Abū Shah occurred at the time of the Fatḥul Makkah (towards the end of the life of the Prophet ﷺ), and likewise also the ḥadīth of Abū Hurairah ؓ, who embraced Islām in 7 H, and then ijmā^c occurred concerning the writing and reports in the form of *mutawātir ^{c}amalī* (successively practiced) from the Salafus Ṣāliḥ and whom Allāh hopefully is pleased with them all.

The narrations brought by Inkārus Sunnah (the rejecters and deniers of the Sunnah) that the companions ؓ did not like to write down the aḥādīth, some of those narrations are not sound, and moreover on the contrary they were commanded to write down the aḥādīth.

There are those who reported that Abū Bakr ؓ, forbade the writing of aḥādīth, which according to Imām adh Dhahabiy is not a valid narration, because in reality Abū Bakr wrote aḥādīth of the Prophet ﷺ. Likewise also ^{c}Umar, ^{c}Alī, and Zaid bin Thābit, ؓ, who all narrated the prohibition of writing down aḥādīth, are very weak narrations indeed. Even when it were the case that there was a sound narration from them that prohibited the writing down of aḥādīth, then it is even the case that there are many of their narrations command the writing down of aḥādīth.

We can see the process of writing the aḥādīth of the Messenger of Allāh ﷺ by the companions ؓ from the illustrations within the following narrations:

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[89] Narrated by Bukhārī 1: 46 or Fatḥ ul Bārī 1: 206 number 114; and Dārimiy 1: 125; and Ibn ^{c}Abdul Barr in Jāmi^c Bayaan al ^{c}Ilm wa Faḍluh 1:84.

1) Abū Bakr aṣ Ṣiddīq once wrote a letter to ʾAnas bin Mālik, which contained aḥādīth of the Messenger of Allāh ﷺ, at the time ʾAnas was occupying the post of Amīr of Baḥrain.

2). ʿUmar bin Khaṭṭāb wrote the aḥādīth of the Prophet ﷺ in official letters so that the Muslims would practice them. From Abī ʿUthmān an Nuhdī who said, "We were together with ʿUtbah bin Farqad (in Adharbaijān), , then ʿUmar sent a letter to him containing a number of aḥādīth uttered by the Prophet ﷺ, and within the contents of that letter was that the Messenger of Allāh ﷺ had said: "A person (a man) who wears silk, will not find a place in the Hereafter".[90]

3). ʿAlī bin Abī Ṭālib recommended that people write down aḥādīth and sometimes he dictated such to them.

4). Zaid bin Thābit wrote down waḥyu and he was the first companion to write down *aḥādīth farāʾiḍ* (aḥādīth whose content relates to religious duties/obligations). Abū Jaʿfar bin Barqan said, "Where it to be that Zaid bin Thābit did not write down *aḥādīth farāʾiḍ*, then such a thing (*ʿIlmu farāʾiḍ* - knowledge of religious duties/obligations) would be lost from this community".

5). Abū Ayyūb Al ʾAnṣāriy wrote a letter to his nephew containing the aḥādīth of the Messenger of Allāh ﷺ.

6). Abū ʿUmamah Al Bāhiliy permitted the writing down of the aḥādīth of the Prophet ﷺ.[91]

7). Abū Hurairah was a companion to whom many of the companions and the Tābiʿūn went in order to write down the aḥādīth of the Prophet ﷺ, because the Messenger of Allāh ﷺ had once made a duʿāʾ on his behalf that he be able to memorize aḥādīth, and after the Prophet ﷺ had made the duʿāʾ he never forgot them.[92]

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[90] Narrated by Aḥmad, Bukhārī, and Muslim.
[91] Narrated by Dārimiy.
[92] Narrated by Bukhārī.

8). ʾAnas bin Mālik Abū Ḥamzah Al ʾAnṣāriy ؓ was a companion very well versed in the writing down of aḥādīth, so much so that Abū Bakr ؓ sent him to Baḥrain. And ʾAnas passed on to his children the writing down of aḥādīth, and Thumāmah bin ʿAbdullāh ؓ said, "ʾAnas bequeathed to his children, "O my children, hold to knowledge by writing'".

9). ʿAbdullāh bin ʿAmr bin ʿĀṣ ؓ was amongst those companions ؓ who wrote down many aḥādīth of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ himself once ordered him to write down aḥādīth, in the manner already stated in his narration. So that, the aḥādīth which he had written down were gathered together in one *Ṣuḥuf* (collection of scrolls) well known by the name *Ṣuḥufah Aṣ Ṣadaqāh*.

10). ʿAbdullāh bin Az Zubair once wrote a letter to the judge ʿAbdullāh bin ʿUtbah bin Masʿūd containing aḥādīth of the Messenger of Allāh ﷺ.[93]

11). Muʿāwiyah bin Abū Sufyān ؓ had also sent a letter to ʿĀʾishah g in which he had written what he had heard from the Messenger of Allāhﷺ, and ʿĀʾishah g wrote them down. Ash Shaʿbiy said, "It was once told to me by the writer Mughirah bin Shuʿbah who said, 'Muʿāwiyah wrote a letter to me that contained: Hopefully you will write down for me the aḥādīth that you once heard from the Prophet ﷺ, so that I can write them down'".

And other companions ؓ who wrote down aḥādīth of the Messenger of Allāh ﷺ are:

12). Abū Rāfiʿ ؓ
13). Abū Saʿīd Al Khudriy ؓ
14). ʿUbayy bin Kaʿab Al Anṣāriy ؓ
15). Abū Mūsā Al ʾAshʿariy ؓ
16). Asmāʾ bint ʿUmais g
17). ʾUsaid bin Ḥuḍair Al Anṣāriy ؓ
18). Al Barāʾ bin ʿĀzb ؓ
19). Jābir bin Samurah ؓ

[93] Narrated by Aḥmad.

20). Jābir bin ʿAbdillāh Al Bājaliy ؓ
21). Jābir bin ʿAbdillāh bin ʿAmr ؓ
22). Ḥasan bin ʿĀlī ؓ
23). Rāfiʿ bin Khadīj ؓ
24). Zaid bin Arqām ؓ
25). Subaiʿah Al Aslamiyah g
26). Saʿad bin ʿUnadah Al Anṣāriy ؓ
27). Salmān Al Fārsī ؓ
28). As Saib bin Tazīd ؓ
29). Sahl bin Saʿad Al Saʿidy Al Anṣāriy ؓ
30). Shaddad bin Aws bin Thābit ؓ
31). Samurah bin Jundub ؓ
32). Shamghun Al Azdy Al Anṣāriy ؓ
33). Ḍahan bin Sufyan Al Kilāby ؓ
34). Ḍahhab bin Qais Al Kilāby ؓ
35). ʿAbdullāh bin Abī Aufa ؓ
36). ʿAbdullāh bin Abbas ؓ
37). ʿAbdullāh bin ʿUmar bin Khaṭṭāb ؓ
38). ʿAbdullāh bin Masʿūd Al Hudaly ؓ
39). ʿItban bin Mālik Al Anṣāriy ؓ
40). Fāṭimah binti Rasūlullāh ﷺ g
41). Fāṭimah binti Qais g
42). Muḥammad bin Maslamah Al Anṣāriy ؓ
43). Muʿādh bin Jabal ؓ
44). ʾUmmul Muʾminīn Maimūnah binti Al Ḥārith Al Hilailiyah g
45). ʿAmr bin Hazm Al Anṣāriy ؓ
46). An Nuʿmān bin Bashīr ؓ
47). Abū Bakr Ath Thaqafy Nufaiʾ bin Masruh ؓ
48). Abū Shah ؓ
49). Abū Ḥindin Ad Dāry ؓ

From amongst the Tābiʿūn ؓ who wrote down the aḥādīth of the Messenger of Allāh ﷺ are the following:

1). Abān bin ʿUthmān bin ʿAffān ؓ
2). Ibrāhīm bin Yazid An Nakhly Al Awar ؓ

3). Abul ^{c}Aliyah Ar Riyahy ﵀
4). Amir bin Sharāhil bin ^{c}Amr Ash Sha^{c}bi Al Ḥamdani ﵀
5). ^{c}Umar bin ^{c}Abdul ^{c}Aziz ﵀
6). ^{c}Urwah bin Az Zubair ﵀
7). Al Qasim bin Muḥammad bin Abīū Bakr Aṣ Ṣiddiq ﵀
8). Muḥammad bin ^{c}Ālī bin Abī Ṭālib ﵀
9). ^{c}Ubaidah bin ^{c}Amr As Salmany Al Murādy ﵀
10). Āyyub bin Abī Tamimah As Sikhtiyāny ﵀
11). Mainun bin Mihran ﵀
12). Nafi Maula ibnu ^{c}Umar ﵀
13). Manṣur bin Mu^{c}tamir ﵀

And there are still many more of the Tābi^{c}ūn ﵃ who wrote down the aḥādīth of the Messenger of Allāh ﷺ directly from the companions ﵃ and in order to later pass on to the Tābi^{c} al-Tābi^{c}īn in order that they wrote them down and so on an so on until a single chain of the aḥādīth materializes itself to us today.

The Recording of As Sunnah

The conveyance of aḥādīth must be carried out very carefully, because it involves matter of religion. This matter was expressly carried out in this manner in order to safeguard the transfer of any such errors. As in the manner explained by Az Zubair, "Those with strong memories had already conveyed aḥādīth without any errors, such as Ibnu ^{c}Abbās, Ibnu Mas^{c}ūd, and Abū Hurairah ﵃".

As Sunnah was copied in an extremely careful manner, both in terms of its memorization and its written form. This matter has occurred directly since the time of the Prophet ﷺ and the time of the companions till the end of the first century H, until the sheets that contained the aḥādīth of the Messenger of Allāh ﷺ were gathered together at the time of ^{c}Umar bin ^{c}Abdul ^{c}Azīz. He commanded Abū Bakr bin Muḥammad bin ^{c}Amr bin Hazm to write down and collect the aḥādīth of the Messenger of Allāh ﷺ, which since that time was the start of the knowledge of aḥādīth narration. Khalīfah ^{c}Umar bin ^{c}Abdul ^{c}Azīz said to Abū Bakr bin Muḥammad, "Pay attention to the aḥādīth of the Messenger of Allāh ﷺ, then write those aḥādīth down, because indeed I worry

about the loss of the knowledge and the demise of the scholars, and do not accept anything except only the aḥādī<u>th</u> of the Prophet ﷺ".[94]

Once Abū Bakr bin Muḥammad had received the command from the Khalīfah, he ordered Ibnu Shihāb Az Zuhriy, a well-known scholar and leader amongst the scholars of aḥādī<u>th</u>, to formally gather together the aḥādī<u>th</u> of the Prophet ﷺ.

Concerning the narrations of the aḥādī<u>th</u>, indeed the Messenger of Allāh ﷺ had indeed already stressed this himself in one of his sayings:

تسمعون و يسمع منكم و يسمع ممن يسمع منكم

Now you all hear, and later you will all be heard, and will be heard, and people will hear from you all".[95]

The meaning being, that the companions ﷺ had heard the aḥādī<u>th</u> (directly) from the Prophet ﷺ, seen his actions, his characteristics, and all those actions legitimized by him. Later those companions ﷺ related and narrated (after the Prophet ﷺ had died) this, and these narrations were heard and demonstrated, and written down by the Tābiᶜūn. Likewise also this was continued, with those Tābiᶜīn who had heard the aḥādī<u>th</u> related by the companions ﷺ, which were also heard and written down by the Tābiᶜ al-Tābiᶜīn. Like the wheels that keep spinning, the aḥādī<u>th</u> of the prophet ﷺ will always be narrated, demonstrated, heard, and written down by the aᵓimma (pl. of imām) who have written down the aḥādī<u>th</u> in their books, such as Imām Mālik, Aḥmad, Shāfiᶜiy, Bu<u>kh</u>ārī, Muslim, Abū Dāwud, and the others. Their books have well preserved and maintained (the aḥādī<u>th</u>)from generation to generation, era to era, until they have reached us and in<u>sh</u>āᵓ Allāh, they will be maintained until this world ends.

Afterwards after the *ṭabaqah* (generation) of Ibnu Ḥazm and Az Zuhriy, there came the second *ṭabaqah* with their apotheosis (action of ranking) carried out in an official manner. They consisted of great scholars and leaders amongst the specialists in aḥādī<u>th</u>, amongst whom were:

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[94] Narrated by Bu<u>kh</u>ārī and Dārimiy.
[95] Aḥmad 1/321; Abū Dāwud no. 3259; Ḥākim 1/95; Ibnu Ḥibbān from Ibn ᶜAbbās.

1). Ibn Juraij in Makkah
2). Saᶜid bin ᶜArūbah
3). Al Auzaᶜi in Syria
4). Sufyan Ath Thaury in Kufah
5). Imām Mālik bin ᵓAnas in Madinah
6). ᶜAbdullāh bin Mubarak
7). Hammad bin Salamah in Baṣra
8). Hushaim
9). Imām Ash Shāfiᶜiy

They are all from the generation of the Tābiᶜ al-Tābiᶜīn who lived in the second century Hijriyah. Their manner of collection still mixed together the words of the companions ﵃ and the fatāwā of the Tābiᶜūn. Amongst the books of aḥādīth that were the most manṣūr (supported) during this century was the book *Al Muwaṭṭaᵓ* compiled by Imām Mālik bin ᵓAnas. Afterwards, at the beginning of the third century Hijriyah, there was a return to a generation of specialists in the aḥādīth who formally recorded the aḥādīth of the Prophet ﷺ. In this gathering together they advanced two methods, namely:

Firstly:

Specifically collect the ṣaḥīḥ aḥādīth only. The first people to gather and collect aḥādīth in this manner were:

- Imām Bukhārī (Muḥammad bin ᵓIsmāᶜīl Al Bukhārī, born 194 H – died 256 H), and then continued by
- Imām Muslim (Muslim bin Al Ḥajāj An Nishābūrī, born 204 H – died 261 H).

Secondly:

Only collect the aḥādīth of the Prophet ﷺ alone without differentiating between those that are ṣaḥīḥ and those that are not. Amongst their books were found ṣaḥīḥ aḥādīth (authentic) and those that were ḥasan (good), ḍaᶜīf (weak) and even those that were mauḍūᶜ (false, fabricated).

Amongst those books that were manṣūr in the third century Hijriyah were:

1). Musnad Imām Aḥmad bin Ḥanbal (164 H – 241 H)
2). Ṣaḥīḥ Imām Bukhārī (194 H – 256 H)
3). Ṣaḥīḥ Imām Muslim (204 H – 261 H)
4). Sunan Abū Dāwūd (202 H – 275 H)
5). Sunan Dārimiy (181 H – 255 H)
6). Sunan Ibnu Mājah (209 H – 273 H)
7). Sunan Nasāʾī (225 H – 303 H)

Whereas those books that were manṣūr in the fourth century Hijriyah were, amongst others:

1). Ṣaḥīḥ Ibnu Khuzaimah (223 H – 311 H)
2). Muᶜjam Kabīr, Muᶜjam Ausaṭ, and Muᶜjam Ṣaghīr, compiled by Imām Ṭadrani (260 H – 340 H)
3). Sunan Imām Dāraqutnī (306 H – 385 H)
4). Ṣaḥīḥ Ibnu Ḥibbān (died 354 H)
5). Al Mustadrak by Ḥākim (321 H – 405 H)

The manuscripts of these scholars were quickly preserved within libraries throughout the Islāmic world. These books were copied and reprinted and distributed to the various corners of the Islāmic world. Then those books were clarified again by scholars, substantiated and confirmed, and their sanad reviewed. Thus the chain remained unbroken and well preserved from narrator to narrator. Because of that, we should believe in such. Even though there are people who attempt to create false aḥādīth. However, the scholars have discussed and examined as well as clearly explained within specific books that have deliberated over the weak and false aḥādīth until by those means doubt no longer arises in the acceptance of the aḥādīth that truly originate from the Messenger of Allāh ﷺ.

In this century (20th) there is a man who is an expert regarding aḥādīth by the name of Shaikh Muḥammad Nāṣaruddīn Al Albāniy[96], who has selected the Sunan books from the *Kutubus Sabᶜah* (seven books) by differentiating between

[96] Since deceased October 2, 1999.

which aḥādīth are ṣaḥīḥ and which are ḍaᶜīf, and these books are already published amongst which are:

1). Ṣaḥīḥ Sunan Tirmidhiy and Ḍaᶜīf Sunan Tirmidhiy.
2). Ṣaḥīḥ Sunan Abū Dāwūd and Ḍaᶜīf Sunan Abū Dāwūd.
3). Ṣaḥīḥ Sunan Nasāᵓī and Ḍaᶜīf Sunan Nasāᵓī.
4). Ṣaḥīḥ Sunan Ibnu Mājah and Ḍaᶜīf Ibnu Mājah.

When the chain (of narration) is not broken, from the time of the Messenger of Allāh ﷺ, the companions ﵃, the Tābiᶜūn ﵃, the Tābiᶜ al-Tābiᶜīn ﵃, within the writing down of the aḥādīth and their compilation into books is still in doubt, then a person who holds such doubt is from amongst those people who are zindīq (atheists), disbelievers, and is included amongst people who are the most stupid on earth concerning As Sunnah, and even judhed to be out of Islām. Such a person is judged to be a disbeliever because 'he' has rejected the evidentiary proof of As Sunnah and is doubtful of the veracity that has come from the Messenger of Allāh ﷺ.

D. Rebuttal and response to the Fourth Argument

Two narrations presented by the opponents of As Sunnah are weak.

1) The first narration is from the narrator Ṭabarānī in the book, *Muᶜjamul Kabīr*, from ᶜAlī bin Saᶜid Ar Razy, from Az Zubair bin Muḥammad Az Zubair Ar Rahawy, from Qatadah bin Al Fuḍail, from Abī Ḥāḍir, from Al Waḍīn, from Salim bin ᶜAbdillāh, from ᶜAbdullāh bin ᶜUmar.

The sanad of this ḥadīth is weak because of its various ᶜillat (weaknesses):
a) Al Waḍīn bin ᶜAṭāᵓ had a poor memory.
b) Qatadah bin Al Fuḍail, says Al Ḥāfidh Ibnu Ḥajar Al ᶜAsqalāniy, "Can be accepted when there is a mutābiᶜ connection".
c) Abī Ḥāḍir is stated to be weak.

2). The second narration is from the narrator Dāraqutnī and Al Khaṭīb Al Baghdādī within *Ṭarīq Baghdād* from Yaḥyā bin ᵓĀdam, from Ibnu Abī

Ẓiᶜbin, from Saᶜid bin Abī Saᶜid Al Maqburi, from his father, from Abū Hurairah.

Abū Ḥatim Ar Razy and Imām Bukhārī explain in *Tārīkhul Kabīr* that Ibnu Ṭuhman from Ibnu Abī Ẓiᶜbin from Saᶜid Al Maqburi, from the Prophet ﷺ, that he stated the above ḥadīth. Yaḥyā said, "From Abū Hurairah", this is a mistake, since in truth there was no ststement from Abū Hurairah.

So, the above ᶜillat is mursal (lit. hurried), and a mursal ḥadīth cannot be (acceptable as) proof. Imām baihaqiy, "There are aḥādīth that convey the same meaning as this, but all of them are weak. Ibnu Khuzaimah. in his analysis of the status of this ḥadīth, states that he has never seen a person from the east or from the west who was aware of the announcements of Ibnu Abī Ẓiᶜbin apart from Yaḥyā bin ᵓĀdam. And there is not one of the scholars who has determined this ḥadīth originated from Abū Hurairah. Indeed, there is some confusion regarding the sanad and matn of Yaḥyā bin ᵓĀdam. There is much ikhtilāf (controvery) because this ḥadīth is unstable. There are those who state the name of Abū Hurairah and likewise those who state another name with it, to the point whereby this ḥadīth is considered mursal (false because of its incomplete transmission).

Thus, it is clear that a narration which is relied upon and held to by the opponents and made use of as a ḥadīth to substantiate their case, and then it is apparent that it is completely baseless, and even the experts in aḥādīth state that the basis used to oppose As Sunnah is itself weak.

Denial of the use of As Sunnah as evidentiary proof and the assumption that Islām is only sourced from Al Qurᵓān alone, makes it impossible for a Muslim to truly establish understanding of the religion of Allāh and His laws. Because, the denial of As Sunnah means the denial of reality, and is it not the case that many of the laws of Ash Sharīᶜat are derived from As Sunnah?

In general, the laws that are obtained from Al Qurᵓān outline in general terms only. This is proven to be because within Al Qurᵓān we will not find that ṣalāt is performed five times a day. Or can we find the number of rukūᶜ within ṣalāt, or the nisab (measure, amount) of zakāt, or the rituals of the practice of ḥajj, and all the laws of *muᶜāmalat* (procedures) and *ᶜibādah* (worship)?

Abū Muḥammad ʿAlī ibn Aḥmad ibn Saʿid ibn Ḥazm, well known by the name of Ibnu Ḥazm, said, "Are we able to present various questions to a person whose opinion is damaged or corrupt, one who does not want to use aḥādīth as proof. In which part of Al Qurʾān is 'he' able to find that *ṣalāt ẓuhr* consists of four rukūʿ, or the manner of sujūd, what is said in ṣalāt, and the manner of giving salām? Are there explanations about the various prohibitions (restrictions) within the ṣaum (fast) of a person, the nisab (measure, amount) of zakat for gold, silver, goats, camels, and cattle? Are there rules for the rituals carried out in the worship of ḥajj, for the wuqūf (standing) at ʿArafah, and the carrying out of ṣalāt at ʿArafah, and Muzdalifah, the way to throw at jumrāh, the procedure for Iḥrām, and their prohibitions? Are there explicit provisions regarding the reprisal for the cutting off of the hand of a thief, or the prohibition of the marriage of brothers and sisters? Are there laws that concern the details of food and the sacrifices that are forbidden, and the method of slaughter and the animals of sacrifice? Are there details for the laws of trials, oaths and laws of arrest, ʿumrah, ṣadaqah, and all the other provisions of jurisprudence?"

Within Al Qurʾān are contained comprehensive provisions, which, whenever we ignore their details, it will be impossible for us to implement the contents of Al Qurʾān. For that, we must return everything to what has been narrated by the Prophet ﷺ within his aḥādīth. Even though agreement is reached by the respected scholars in regard to unpretentious issues, it must be based upon the aḥādīth of the Messenger of Allāh ﷺ. In case there is still a person who is of the opinion that what must be held to is only within Al Qurʾān alone, then according to the ijmāʿ of the scholars such a person is a disbeliever. Because a such a person holds to such an opinion, then surely 'he' will feel that the performance in ṣalāt of one rakaʿat from the time of fajr (dawn) until well into the night is sufficient, as 'he' will not find within Al Qurʾān more than the command to perform ṣalāt.

Those people who deny and reject the Sunnah are disbelievers, hypocrites, and their blood and wealth is ḥalāl. They are the same in this matter as the Rāfiḍah who have already been judged to be disbelievers by the consensus of the Islāmic community.

Besides that, when there are people who only hold to the opinions held by their aʾimma (pl. imām) only, and abandon each and every difference even though evidence is present for such, then they according to the consensus of the scholars are included amongst those people who are fāsiq (morally deviate).

On those bases, it is obligatory to hold to the aḥādīth of the Messenger of Allāhﷺ.

CHAPTER 6

THE DALĀᵓIL OF THE OPPONENTS OF KHABAR AḤAD

Concerning what has already been described, that As Sunnah according to that which has been extended to us, has been divided into two, namely, *Mutawātir* and *Aḥād.* Then the scholars further investigated, (the aḥādīth) in terms of their form and from all aspects of their configuration (until their arrival with us), and classified them as *qaṭᶜī* and *ẓannī*.

What is meant by a dalīl that is qaṭᶜī dalīl that is mutawātir, whereas dalīl ẓannī is dalīl that is taken from an aḥād ḥadīth. Qaṭᶜī means that it is certain and without further doubt (definitive, decided), whilst ẓannī is dalīl that in its assuredness and validity is below that of qaṭᶜī.

In the matter of the rejection of khabar aḥād (isolated report), the most prominent are the muᶜtazilah and ashāᶜirah. They reject ḥadīth aḥād because of the principle of thinking that states that reason or rational is the source of truth (more commonly known as *dalīl ᶜaqlī*). According to them when there is *dalīl naqlī* (dalīl from Al Qurᵓān and As Sunnah) that contradicts the ᶜaql, then the precedence is towards the ᶜaql. Even more so when the specific dalīl is in reference to the issue of ᶜaqīdah or hidden matters, then they doubt it and reject it.

Shaikh Maḥmud Shaltut was included amongst those figures who it is stated represented those who rejected khabar aḥād in these times. He was a figure who supported the movement of Shaikh Muḥammad ᶜAbduh who it is often said was the nucleus of the 'Islāmic Modernism' movement or *tajdīd* (renewal).

Within his book, Shaltut said, "Indeed it has been agreed by the scholars that truly dalīl ᶜaqlī that are true in principle with reference to the virtue and importance for 'mankind' constitute dalīl that ring true and are able to convey

correct faith. Now in regards to *dalīl naqlī*, there are indeed many from amongst the scholars who are of the opinion that it does not constitute dalīl that is conclusive and is unableto produce correct faith, as well as this dalīl also being unable to determine the issue of ᶜaqīdah. Such a principle has been defined by the scholars, because the issue of ᶜaqīdah is an extremely broad field of discussion with many various possibilities, making it impossible to define only with *dalīl naqlī* alone. Whereas those who are of the opinion that *dalīl naqlī* is able to produce faith and able to determine the matter of ᶜaqīdah, they lay down conditions for the acceptance of dalīl naqlī within the issue of ᶜaqīdah and it is qaṭᶜī alone; both qaṭᶜī in its narration and qaṭᶜī in its dalālah (indication). What is meant by qaṭᶜī in its narration is that it is not allowed for there to be within it the slightest of doubt in terms of its narration having come to us from the Messenger of Allāh ﷺ, meaning that it is only a mutawātir narration. Whilst what is meant by qaṭᶜī in its dalālah is that a condition of its acceptance as a narration is that it is mutawātir in the field of ᶜaqīdah, where the statement contains within its narration *muḥkam* (that is, explicit and clear) characteristics, so that it is not received as interpretable as containing multifarious possibilities. So, whenever naqlī fulfills those conditions, only then will it be accepted as a report that must be believed and suitable to be determinative of matters of ᶜaqīdah".

Furthermore, Shaltut stated: "The matter of ᶜaqīdah is not determined by aḥādīth, because the matter of ᶜaqīdah is a matter that must be believed. Whereas, imān (faith) means a specific conviction and not a belief that is certain except what is qaṭᶜī in narration as well as its dalālah. This means that only mutawātir narrations alone can be accepted. Therefore, aḥādīth that within their narration do not meet the degree of standard for mutawātir are no more than ẓann (mere suspicion). And dalīl ẓannī is unable to determine matters of ᶜaqīdah".

The dalāᵓil that they use to reject aḥād aḥādīth, which are said cannot be used as evidentiary proof in the field of ᶜaqīdah are as follows:

Allāh decrees:

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ

إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٣٦﴾

And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Aware of what they do.[97]

وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ

إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

And if you obey most of those on earth, they will mislead you far away from Allāh's Path. They follow nothing but conjectures, and they do nothing but lie.[98]

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ تَسْمِيَةَ

ٱلْأُنثَىٰ ﴿٢٧﴾ وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ

ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾

Verily, those who believe not in the Hereafter, name the angels with female names.
While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.[99]

[97] Sūrah Yūnus (10), ayāh 36.
[98] Sūrah Al Anᶜām (6), ayāh 116.
[99] Sūrah An Najm (53), āyāt 27-28.

CHAPTER 7

THE RESPONSE AND ANSWER TO THE OPPONENTS OF KHABAR AḤAD

In regard to this issue we must indeed return to carefully examining and investigating the meaning of ẓann within those āyāt according to the exegesis of the companions (رضي الله عنهم), the Tābiʿūn (رضي الله عنهم), and the Tābiʿ al-Tābiʿīn (رضي الله عنهم).

In truth, ẓann (presemption) as set forth within the previous āyāt is in order to illustrate the conviction of disbelieving people and the hypocrites. They only follow presumption alone in their application of ʿaqīdah, so much so that their conviction does not achieve the level of certitude.

Ẓann as applied and as meant within those āyāt is lies and falsehood, and that is what is believed by the hypocrites. And that which reinforces this definition is advanced in the following decree of Allāh:

...إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ﴿١١٦﴾

...They follow nothing but conjectures, and they do nothing but lie.[100]

Ibnu Kathīr, at the time he explained Sūrah An Najm (53), ayāh 28 said, "Indeed the disbelievers do not possess correct, true knowledge and neither does their speech. Moreover, they already lie, utter falsehoods, 'trump up', and such is already disbelief that is contemptible. They are merely following ẓann that has no certitude at all, and they are not in line with the truth at all. It has been narrated within Ṣaḥīḥ Bukhārī that the Messenger of Allāh ﷺ said: "*All of you stay away from ẓann (assumption, supposition, uncertainty) because ẓann is the most lying of speech*". Thus, distance yourselves from those people who reject the truth and leave them".

[100] Sūrah Al Anʿām (6), ayāh 116.

In fact, the basis of their thinking goes as far as to differentiate between ᶜaqīdah and aḥkām (judgements, decisions) in the use of aḥād aḥādīth as evidentiary proof, and this forms the basis for philosophical thought being incorporated into Islām. Of course this was never carried out by the Salafuṣ Ṣāliḥ ﵁ and the four aᵓimma of the madhāhib (schools of fiqh). In essence they did not have any dalāᵓil from either Al Qurᵓān or the aḥādīth of the Prophet ﷺ about this question. And as for the āyāt that they use as their fundaments, all of them are in relation to disbelievers and hypocrites.

How stupid is the person who takes fragments of āyāt and then uses them as proof for the basis of thought without looking to other āyāt and the aḥādīth or even to the opinions of the Salafuṣ Ṣāliḥ ﵁. They do so because they are already far away from the understanding of Al Qurᵓān and As Sunnah as understood by the companions, رضوان الله عليهم اجمعين – may Allāh bless all of them, and they are already too preoccupied with the opinions of philosophical figures and sects that are astray.

They also make use of narrations that indicate that a number of the companions ﵁ did not use aḥād aḥādīth, such as Abū Bakr ﵁ who rejected the ḥadīth of Mughīrah ﵁ concerning what is bequeathed to a grandmother, and he newly established (settled, accepted) it after that ḥadīth was strengthened by Muḥammad bin Maslamah. Likewise also, ᶜUmar ﵁ once rejected a ḥadīth narrated by Abū Mūsā ﵁ concerning istiᵓdhān (that is, to request permission to enter a house after giving Salāms three times), and then newly establishing it after it was strengthened by Abū Saᶜid ﵁. Also, Abū Bakr ﵁ and ᶜUmar ﵁ rejected a narration submitted by ᶜUthmān ﵁ concerning bestowal of the permission of the Messenger of Allāh ﷺ to Ḥakam Al Ashjaī ﵁ concerning *mufawwaḍah* (ḥadīth about a dowry that was unable to be paid). Furthermore, ᶜAlī ﵁ did not want to accept aḥād aḥādīth before the acceptance of an oath from its narrator, except when the ḥadīth was narrated by Abū Bakr ﵁. As was the case with ᶜĀᵓishah g who rejected the *khabar aḥād* of ᶜUmar ﵁ about the torture of the body because of the wailing cries of 'his' family.

The Answers to the Above Narrations

There is no further doubt that the companions ؓ carried out laws based upon aḥād aḥādīth. This matter can be clearly seen in mutawātir reports and dalāʾil as well as in actions carried out on the basis of aḥād aḥādīth. Where it the case that there were reports of the companions ؓ having suspended a number of aḥād aḥādīth, then such an issue would not constitute dalīl that they did not act upon aḥād aḥādīth, but rather that they carried out such purely because of prudence or that they were driven by the desire to act upon the basis of a solid foundation. The example of Abū Bakr ؓ towards the report he received from Mughirah ؓ concerning the legacy for a grandmother, is not because the report was aḥād in nature, but because he postponed it until later on when another person was able to strengthen that report or (quite possibly) there was additional clarification. He ؓ carried out this matter for the reason that according to his opinion, the laws of Islām had determined the legacy for a grandmother to be one sixth. Because that opinion did not have any naṣṣ (evidentiary stipulations) from Al Qurʾān, then it must be sought and established with all precaution. Thus, after Muḥammad bin Maslamah ؓ confirmed that he had received it from the Propehet ﷺ, then Abū Bakr ؓ had no further doubt and accepted that ḥadīth and put it into practice. Likewise also the issue of the rejection towards the report of Abū Mūsā ؓ.

Essentially, the above events were a vivid lesson for the companions ؓ and the generations that followed them who were faced with certain matters that were new in Islām, especially in regard to the aḥādīth of the Prophet ﷺ that must be carried out with the greatest of care. Because of that ʿUmar said, "I do not doubt you, but this involves the ḥadīth of the Prophet ﷺ".

Such caution as this was usually submitted to in each and every event relating to the acceptance of aḥādīth, but its purpose was not to reject the use of aḥād aḥādīth as a source of evidentiary proof. Because when these precautions were not carried out, then there would be no established chains between the previous companion and the following companion about the observation and practice of the aḥād aḥādīth. A chain between one companion and another does not remove it as an aḥād ḥadīth, even when narrated by two or three narrators.

In relation to this Al Amidī said as follows: "Narrations that were rejected or those that were suspended merely because they appeared contradictive or did not fulfill the conditions of narration, was not reason enough to reject the use of

aḥād aḥādīth, even from amongst the companions who had already agreed to introduce aḥād aḥādīth. Because of that, the consensus was reached that Al Qurʾān and As Sunnah were (are) evidentiary proof, even when allowed to be left and deferred (at that time) because of outside factors that were able to affect them".

CHAPTER 8

DALĀᵓIL CONCERNING THE OBLIGATION OF PROOF WITH AḤAD AḤĀDĪTH IN THE FIELD OF ᶜAQĪDAH

A. First Dalīl

Allāh ﷻ has said:

۞ وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ
فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا
رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

And it is not (proper) for the believers to go out to fight (Jihād) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islāmic) the Deen (religion), and that they may warn their people when they return to them, so that they may beware (of evil).[101]

Within this ayāh, Allāh gives counsel for the Muᵓminīn to increase their faith, by *tafaqqahū fī-d Dīn* (get instructions in the Deen) from whatever has been bestowed by the Prophet ﷺ. And there is no further doubt that what is learnt by them is not only related to *furūᶜ* (applied fiqh) and *aḥkām* (judgements) alone, but moreover, a teacher and a student should already start lessons from matters that are of the most importance, and one matter that cannot be denied and that is an axiom is that ᶜaqīdah is more important than aḥkām. Because of that, Allāh ﷻ advises that one *ṭāᵓifah* (party) increase their ᶜaqīdah

[101] Sūrah At Taubah (9), ayāh 122.

and (knowledge of) aḥkām, in order that later on they prompt the parties that return in the knowledge of the Deen in respect to ᶜaqīdah and aḥkām.

Ṭāᵓifah according to linguistics is used for (in relation to) one person or more. Were it to be the case that aḥād aḥādīth could not be used as proof in the matter of ᶜaqīdah, then surely Allāh would not advocate them to be made use of in the conveyance of daᶜwah. Allāh provides the reason in order that they perform daᶜwah carefully.

The above ayāh constitutes naṣṣ that aḥād aḥādīth are able to be used as proof within the conveyance of daᶜwah in the matters of ᶜaqīdah and aḥkām.

B. Second Dalīl

وَلَا تَقۡفُ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۚ إِنَّ ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَـٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولٗا ﴿٣٦﴾

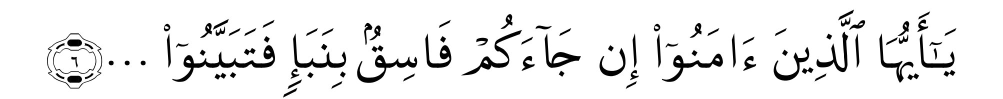
And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh).[102]

The phrase *wa lā taqfu* here means you don't follow and also you don't practice it. What is already known is that the muslimīn since the time of the companions ﷺ follow khabar aḥād and put it into practice. By means of such khabar aḥād they have defined issues of the ghaib (unseen) and the essence of iᶜtiqādīyah (matters of creed), such as for example the question of the creation of beings and signs of the Day of Resurrection, and they have also determined the attributes of Allāh by means of khabar aḥād. Were it the case that khabar aḥād did not provide beneficial knowledge and were unable to determine questions of ᶜaqīdah, then would it be that when such were the case the companions ﷺ, the Tābiᶜūn ﷺ, and the Tābiᶜ al-Tābiᶜīn ﷺ, and all of the

[102] Sūrah Al Isrāᵓ (17), ayāh 36.them,

aʾimma who had followed them, had no knowledge?! Words or opinions such as these would be impossible for a person calling 'himself' muslim to utter.

C. Third Dalīl



O you who believe! If a rebellious evil person comes to you with a news, verify it,..[103]

This ayāh indicates that when there is a just person bearing a report, then accept and utilize it as proof without the need to further investigate it.

Imām Ibnul Qayyim said, "This ayāh assuredly points out the necessity of accepting khabar aḥād, and no further need for investigation. Were it the case that that report did not bestow the benefit of knowledge, then surely it would be commanded to investigate it until knowledge was available. And that which indicates the receipt of khabar aḥād is what is carried out by the Salafus Ṣāliḥ and the aʾimma, that they constantly said, "The Messenger of Allāh ﷺ has already said this, did this, commanded, and prohibited this and that". An also the majority of the companions ﷺ regarding the narration of a ḥadīth from a person from amongst themselves said, "*The Messenger of Allāh ﷺ has already said…*", even when it had been heard from another companion. This establishes the testimony from the narrator, and forms one assurance about what it is that they relate and attribute to the Messenger of Allāh ﷺ, both in speech and in actions. Were it the case that khabar aḥād did not offer the benefit of knowledge, then surely he would become a witness to the Messenger of Allāh ﷺ without knowledge".

D. Fourth Dalīl

The Sunnah of the Prophet ﷺ and the companions ﷺ who attest to it point out the obligation to accept aḥād aḥādīth as (a source of) proof. The Sunnah of the Prophet ﷺ was carried out by the companions ﷺ at the time he ﷺ was alive

[103] Sūrah Al Ḥujurāt (49), ayāh 6.

and after he ﷺ was dead. And this establishes one dalīl that is *qaṭᶜī* concerning there being no difference between aḥād aḥādīth in the fields of ᶜaqīdah and aḥkām.

The dalāᵓil of the practices of the Messenger of Allāh ﷺ in this matter are as follows:

1) From Mālik bin Huwairis ﷺ who said, "We came to the Messenger of Allāh ﷺ at the time we lived by his side for about twenty days, and the Messenger of Allāh ﷺ was a person full of loving and understanding of people's feelings. So when we began missing our families, he asked about who we had left behind at home. We told him. Afterwards he said:

ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ ، وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Go home all of you to your families and stay in the middle of your families, and teach them what to do, and pray as you have seen me pray".[104]

The Messenger of Allāh ﷺ sent each one of them to teach their families, and that teaching is inclusive of ᶜaqīdah and aḥkām, and the issue of ᶜaqīdah is the principle issue within the teachings of Islām. Were it to be that khabar aḥād was not able to be used as proof, then the command of the Messenger of Allāh ﷺ has no meaning whatsoever. So, it is obligatory to use khabar aḥād in the conveyance of the teachings of Islām in all fields.

2). From ᵓAnas bin Mālik ﷺ: "The people of Yemen came to meet with the Messenger of Allāh and then they said, "O Messenger of Allāh ﷺ, send us someone who will teach us As Sunnah and Islām". ᵓAnas said, "Then the Messenger of Allāh ﷺ held the hand of Abū ᶜUbaidah ﷺ, and said: "This is the person most trusted in this nation".[105]

[104] Narrated by Bukhārī 8/133 and Fatḥ ul Bārī 13/231.
[105] Marrated by Muslim and Bukhārī.

Within this ḥadīth the Messenger of Allāh ﷺ entrusts the conveyance of the teachings of Islām to a companion. Were it to be that khabar aḥād was not allowed to be proof, undoubtedly the Messenger of Allāh ﷺ would not send Abū ᶜUbaidah. Also, there are a number of ṣaḥīḥ ḥadīth that narrate of a number of companions who were sent by the Messenger of Allāh ﷺ to various nations in order to teach Islām that included ᶜaqīdah and aḥkām, such as when the Messenger of Allāh ﷺ sent ᶜAlī bin Abī Ṭālib ؓ, Muᶜadh bin Jabal ؓ, Abū Mūsā Al Ashᶜarī ؓ, and others.

3). From ᶜAbdullāh bin ᶜUmar ؓ: "At the time people were performing the morning prayer at Qubāᵓ, there suddenly arrived a person who said, "Indeed last night an ayāh from Al Qurᵓān was revealed to the Messenger of Allāh ﷺ and he was ordered to face the qiblah (to Makkah) during ṣalāt, so it is hoped all of you now face qiblah". At that time they performed ṣalāt towards Shām (Syria). Then (after hearing that command) they turned to face the Kaᶜbah".[106]

This is also a definitive naṣṣ, and in fact the companions ؓ accepted the khabar aḥād to take out the command referring to the facing towards Baitul Maqdis, and then they began facing towards the Kaᶜbah.

Ibnul Qayyim said, "The messenger of Allāh ﷺ did not refute nor deny them, and they were thankful for the occurrence of such an event. The Ahli Qubāᵓ were a group of the Anṣār who were always the first to follow the Messenger of Allāh ﷺ. They performed ṣalāt facing towards Shām, because indeed such was commanded by Allāh. They did not want nor were willing to abandon the decision of Allāh except upon the basis of firmly established proof thereto, despite not having met with the Messenger of Allāh ﷺ regarding the relocation of the qiblah. They relocated their qiblah on the basis of khabar aḥād, because the bearer of that report, according to their opinion, was amongst those people who were just and trustworthy".

They left the qiblah facing towards Baitul Maqdis and switched towards facing the Kaᶜbah in accordance with the khabar aḥād. They would not of carried that out in an arbitrary manner except by means of a report that was able to be viewed as a secure proof in regards to that matter, that had originated from a trustworthy person. Because of that it is impossible for them to relocate the

[106] Narrated by Bukhārī and Muslim.

direction of qiblah except for their conviction that khabar aḥād were able to act as proof.

4). Saʿid bin Jubair ؓ narrated the following: "I once said to Ibnu ʿAbbās ؓ that Al Bikaly was of the opinion that the Mūsā stated to be the companion of Khiḍr was not the Mūsā of the Banī Isrāʾīl. Ibnu ʿAbbās answered, "That enemy of Allāh has lied". It has also been reported to me by ʿUbayy bin Kaʿab ؓ said, "The Messenger of Allāh ﷺ once gave a speech in front of us, and then he revealed a narration about Mūsā and Khiḍr. This narration clearly pointed out that the Mūsā ﵇ of the Banī Isrāʾīl was the companion of Khiḍr".

Imām Shāfʿī said, "Ibnu ʿAbbās ؓ, who is well known as a faqīh (legist, expert of fiqh) and obedient as well as cautious in the implementation of religion, confirmed the khabar aḥād of ʿUbayy bin Kaʿab ؓ as truly originating from the Messenger of Allāh ﷺ, and furthermore, by means of that dalīl he is brave enough to accuse the liar Nauf Al Bikaly, when he narrated the report of ʿUbayy bin Kaʿab ؓ who had received it from the Messenger of Allāh ﷺ that the Mūsā ﵇ of the Banī Isrāʾīl was the companion of Khiḍr".

This statement from Imām Shāfʿī shows that he did not differentiate between ʿaqīdah and aḥkām within the use of aḥād aḥādīth as proof.

The Explanations of the Scholars about the Issue of Aḥād Aḥādīth.

The scholars of the Ahlus Sunnah wa'l Jamāʿah always remind the Islāmic community in order that they are certain that aḥādīth or khabar aḥād constitute evidentiary proof in matters of ʿaqīdah and aḥkām. The following are the explanations of the scholars about the question of aḥād aḥādīth. The author will begin with the explanation from Imām Shāfʿī, because it was he who first discussed the issue of aḥād aḥādīth at length in his book *Ar Risālah* under the title *Dalāʾil about the Use of Khabar Aḥād* starting from page 401 until page 453, and after that continuing again until page 460, and this book has been confirmed and verified by Shaikh Muḥammad Shākir. The dalāʾil used by Imām Shāfʿī are muṭlaq (unrestricted) dalāʾil that encompass ʿaqīdah and aḥkām. He closes his discussion with the words:

1). “In the determination of khabar aḥād as proof it is enough to make use of the above aḥādīth, although there are many others. Such is the outstretched road that has not been interrupted since the time of the Salaf scholars (the companions, the Tābiᶜūn, and the Tābiᶜ al-Tābiᶜīn) and which was continued by those generations after them until we witness it today. And such was the way also that it was reported to us by the scholars before us, those who had received it from scholars from various nations”. Then he continued, “It should also be added that I have not come across anyone from amongst the fuqahāᵓ (legists) of the muslimīn who disagrees with the confirmation of khabar aḥād as proof”.

In other words, all of the scholars of Islām from before until now acknowledge and predicate khabar aḥād as proof that encompasses various aspects of life. As Imām Shāfᶜī has explained and clarified with explicit and decisive dalāᵓil from Al Qurᵓān, As Sunnah, the behavior of the companions, the the Tābiᶜūn, the Tābiᶜ al-Tābiᶜīn, and the scholars about the requirement to accept khabar aḥād as well as to make use of it as proof”.

2). Shaikhul Islām Ibnu Taimiyah states: “A group from amongst the experts in *ᶜIlm al Kalām* (namely the Muᶜtazilah) – scholastic theology – are of the opinion that the question of ᶜaqīdah must be established with *qaṭᶜī dalīl* and in regard to this question no other dalīl is acceptable except *qaṭᶜī dalīl*. Moreover, they opine that this is obligatory in deliberations relating to ᶜaqīdah in belief and all matters within this field.

Statements and beliefs such as these are wrong and deviate from Al Qurᵓān and As Sunnah as well as the ijmāᶜ of the Salafus Ṣāliḥ and the Mujtahidīn aᵓimma (‘Imāms’ who are legists formulating independent decisions in legal or theological matters, based on th interpretation and application of the four uṣūl – Al Qurᵓān, As Sunnah, qiyās [analogy], and ijmāᶜ). Because in reality those experts in *ᶜIlm al Kalām* are people who are inconsistent with their own determinations. Whereby in discussions relating to ᶜaqīdah they postulate and give as evidence ambiguous philosophical theories, whose value is certainly far weaker and lower than the status of the ẓannī dalīl that they reject”.

The way of thinking of the *ahlul bidᶜah* from within the sphere of the experts in *ᶜIlm al Kalām* is inverted, as they accept the words of philosophers without questioning their *qaṭᶜī* and *ẓannī,* yet when the Sunnah of the Prophet

ﷺ, that is already sound, is presented, they reject it's validity and only want to accept that which is *qaṭcī* alone. This way of thinking is no good whatsoever according to the viewpoint of Islāmic law.

Furthermore, Ibnu Taimiyah said, "…and the khabar aḥād narrated by one companion or even two companions (that is khabar aḥād) when it has already been accepted and verified, then that report bestows the benefit of knowledge according to the majority of the scholars, and some people call it (khabar aḥād) *khabar mustafīḍ* (well known, generally understood). And the soundness of its knowledge here is as the result of the consensus of the scholars, wherein this community cannot reach a consensus on that which is in error. Because of that almost all of the contents of Bukhārī and Muslim have been agreed upon by the Ḥanafīyah, the Mālikīyah, the Shāficīyah, the Ḥanbalīyah, and the Ashācrīyah. And it is only the group of the experts in *cIlm al Kalām* who are in error on this matter as already described earlier".

3). cAllāmah Ibnu cAbil cIzzy Al Ḥanafī said: "Khabar aḥād even though it holds the possibility of being right and wrong, yet in order to have it accepted a report must undergo an exhaustive selection process that can only be carried out by experts who have taken the time to examine the ḥadīth and discuss the biography of the narrator in regards to their lives and their words (with very great care), and it is impossible for them to lie in the name of the Messenger of Allāh ﷺ even when one word carries the threat of death. Such an examination is not carried out by one person only, but by many experts in these fields so much so that very few errors are made by the examiners…"

When the Ahlus Sunnah have a text that is authentic, then they will not turn away and leave that text aside merely because it is contrary to public opinion or because it is the opinion of so and so or some others. That is how we should behave towards teaxts that have come to us, because those texts have already been examined and scrutinized by experts in aḥādīth since before until now. According to the consensus of the scholars it is obligatory to accept khabar aḥād and very beneficial in the strengthening of our caqīdah.

4). Imām Ibnul Qayyim Al Jawzīyah has extensively addressed this matter in his book *Mukhtaṣar Aṣ Ṣawāciq Al Mursalah*, and besides that he also discusses the obligation to follow As Sunnah in his book *Iclām Al Muwaqqicīn can Rabb*

al ʿĀlamīn. The words of Ibnul Qayyim have already explained in the third dalīl (p. 94) about the validity of securing proof by means of aḥād aḥādīth.

In actual fact, there are still many opinions of the scholars from before about the necessity of using aḥād aḥādīth as proof within the matter of ʿaqīdah, such as that of Ibnu Ḥazm in his book *Al ʾIḥkām fī ʾUṣūl al ʾAḥkām*, *Al ʿAmidī*, and other books. However, the opinions of the above scholars are already sufficiently representative, and it also helps us when we hear the opinion of our muʿāshir (todays peers) scholars who have already spent time in deducing and determining the aḥādīth of the Prophet ﷺ, one of whom is known as a muḥaddith (expert in aḥādīth), namely Shaikh Muḥammad Nāṣiruddīn Al Albānī.

Shaikh Muḥammad Nāṣiruddīn Al Albānī said, "the opinion of a person who says that holding to the aḥād aḥādīth is not allowed in the matter of ʿaqīdah is one opinion or an act of invented bidʿah (in the name of religion). In other words, the dalāʾil of Al Qurʾān, As Sunnah, the actions of the companions, and the opinions of the scholars that point out with certainty that it is obligatory for us to make use of aḥād aḥādīth as proof in all matters of sharīʿah, both in matters of ʿaqīdah and in matters of aḥkām. And a person who differentiates and separates between ʿaqīdah and aḥkām within the use of aḥād aḥādīth as proof is performing an act of bidʿah unknown by the scholars of the Salaf".

Within another book, he says, "In practical terms, it is extremely difficult to differentiate between ʿaqīdah and aḥkām, because ʿaqīdah must be accompanied by action, and action must be sought with certitude. The Messenger of Allāh ﷺ, when he dispatched his companions, such as Muṣʿab to Madinah, Muʿadh to Yemen, and others, directed them in order that they conveyed ʿaqīdah and actions. Actions are not limited to the body alone, but in fact the actions of the heart are included within the principals for the actions of the body, because the body's actions always follow the actions of the heart. Each and every matter of action must be accompanied with faith within the heart, confirming Him (Allāh) and loving Him, and that is action and moreover, it is the principal for action".

Summary

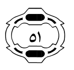
To finalize discussion regarding this matter, it would be pertinent for us to remember and be reminded that:

1). It is obligatory for each and every Muslim to believe that all the aḥādīth that come from the Messenger of Allāh ﷺ are ṣaḥīḥ, both in the matter of ᶜaqīdah and of aḥkām, both those that are matawātir or aḥād aḥādī<u>th</u>. It is obligatory that we believe in all of them and that we accept them with an open heart.

2). That, the right of legislation is only owned and possessed by Allāh alone, and the Messenger of Allāh ﷺ who has explained it. Meanwhile when that which has been established by the Messenger of Allāh ﷺ has not been legislated within Al Qurᵓān it means that he ﷺ has been permitted by Allāh to establish those laws. And for a muᵓmin, when 'he' is called to arbitrate with the laws of Allāh and of His Messenger ﷺ, 'he' has no choice therein but to obediently obey.

Allāh ﷻ has decreed:

إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ



The only saying of the faithful believers, when they are called to Allāh (His words, the Qurᵓān) and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).[107]

3). We must become people who always follow in the footsteps of the Messenger of Allāh ﷺ, the companions, رضوان الله عليهم اجمعين, the Tābiᶜūn and the

[107] Sūrah An Nūr (24), ayāh 51.

Tābiʿ al-Tābiʿīn (رضي الله عنهم). Because there is no worthier exemplar, or role model, and one to be followed, than that already established by the Messenger of Allāh ﷺ.

4). We are not permitted to follow those characters who are opined to be famous people, who within their ʿaqīdah and actions deviate from that which has already been stipulated by Allāh and His Messenger ﷺ. Moreover, we should stay away from those philosophical figures whom have already acted destructively towards the teachings of Islām.

5). The understanding, the practices, and the daʿwah (methodology of disseminating Islām) that originate from Al Qurʾān and As Sunnah must be as understood, practiced, and the daʿwah undertaken by the Messenger of Allāh ﷺ, his companions (رضي الله عنهم), and it is impermissible for someone to violate the rules in regard to these matters.

Finally, the author lives in the hope that Allāh will deem these words of benefit to us all and become an act of sincerity with the hope of seeking the pleasure of Allāh ﷻ alone. O Allāh, make us the people who always adhere to Al Qurʾān and As Sunnah within all our everyday deeds, because only by means of those deeds will we indirectly become advocates for tholegacies. Āmīn…!

و الله اعلم بالصواب سبحانك اللهم و بحمدك أشهد أن لا إله إلا أنت أستغفرك و أتوب إليك

Allāh knows what is right. Glory be to You O Allāh and to You is the Praise. I bear witness that there is no Ilāh except You (alone). I seek Your forgiveness and repentance from You.

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TRANSLITERATION TABLE

Throughout this document, the latinization of Arabic letters has been adhered to as closely as possible using the following representations for the Arabic script.

Long vowels:

Ā or ā
Ī or ī
Ū or ū

Consonents:

Ḍ or ḍ	for	ض
Ḥ or ḥ	for	ح
Kh or kh	for	خ
Gh or gh	for	غ
Ṣ or ṣ	for	ص
Ṭ or ṭ	for	ط
Th or th	for	ث
Ẓ or ẓ	for	ظ
ʾ	for	ء
ʿ	for	ع

As-Sunnah (hadits Nabi) merupakan sumber hukum Islam kedua setelah Kitabullah. As-Sunnah selain berfungsi sebagai penjabaran dari Al-Qur'an, ia juga menjelaskan hukum-hukum lain yang belum dijelaskan oleh Kitabullah.
Lawan dari As-Sunnah ialah bid'ah, yaitu sesuatu yang baru yang tidak pernah dicontohkan oleh Rasulullah saw. Dan mengingat kedudukan As-Sunnah dalam syariat Islam merupakan hal yang amat prinsip, sedangkan banyaknya para penentang As-Sunnah semakin marak saja disini, maka buku ini diharapkan dapat menjawab dan menjelaskan fungsi dan kedudukan As-Sunnah dalam syariat Islam.